these should be removed, what would become

"-N. H. Obs.

on schools.

RT THIRD, for advanced scholars, comprises a review

elementary principles of arithmetic, with a full develop-of its higher operations.

of its higher operations.

Three books are the result of five years' labor; and their tition is established by the approval of gentlemen, who do not their names to give countenance to indifferent works, gentlement to gent

equel."
erson's Arithmetics, and also KEYS to the same for the
Teachers, are published by RUSSELL, SHATTUCK,

SINGING BOOKS.

the season is approaching for the commencement of Singing Schools, the subscriber would give notice that e varieties of Singing Books will be furnished at the pubsi' prices, at No. 19 Washington street.

D. H. ELA.

E GEESE AND RUSSIA FEATHERS. AT Nos. 8 & 10 DOCK SQUARE, BOSTON.

OGERS & HASKELL offer for sale best Northern and
Western Live Geese and Russia FEATHERS, which are
ranted free from smell or moths.

July 8.

WHITTIER & WARREN.

7 ARRANTED BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dock are, (opposite Faneuil Hall,) Boston. tf Sept 9.

STRICT OF MASSACHUSETTS, TO WIT:

STRICT OF MASSACHUSETTS, TO WIT:

DISTRICT CLERK'S OFFICE.

DE it remembered, that on the first day of Octobridge of the said District and Emma Willard of District of New York, have deposited in this office the Title book, the title of which is in the words following, to wit: adiments of Geography, on a new plan, designed to assist Memory by Comparison and Classification, with numerous ravings of Manners, Customs, and Curiosities, accompanied an Atlas, exhibiting the prevailing Religions, Forms of ernment, Degrees of Civilization, and the comparative size Rowas, Rivers, and Mountains. By WILLIAM C. WOODDGE, A. M., Author of Elements of Universal Geography; "right whereof they claim as Proprietors, in conformity with act of Congress, entitled, "An Act to amend the several acts becting Copy-rights."

FRANCIS BASSETT, let. 14.

ISTRICT OF MASSACHUSETTS, TO WIT:

DISTRICT CLERK'S OFFICE.

BE it remembered, that on the first day of Octobridge of the said District, and Emma Willard of District of New York, have deposited in this office the Title took, the title of which is in the words following, to wit chool Adas to accompany Woodbridge's Rudimeuts of Gephy." Atlas on a new plan, exhibiting the prevailing Reports, Forms of Government, Degrees of Civilization, and the parative size of Towns, Rivers, and Mountains.

WILLIAM C. WOODBRIDGE, A. M., late Instructor in American Asylum; containing the following Maps: American Asylum; containing the following
I. The World.
II. Chart of the World.
III. North America.
VIII. Africa.

III. North America.

IV. United States.

V. South America.

IX. Chart of Climates and Productions.

OSTON INDIA RUBBER FACTORY. HE BOSTON INDIA RUBBER FACTORY have taken a Warehouse at No. 8 State street, where they now offer for such articles as are manufactured at their Factory, consist of as great a variety as at any other establishment in this city. of as great a variety as at any other establishment in this citygoods offered to the public at the above warehouse will be
mped with the Factory's name, and warranted of the first
lifty, and in no cases will higher prices be charged than a
er establishments.
The public are respectfully invited to call.
The public are respectfully invited to call.
The public are respectfully invited to call.

FREDERICK GOULD, Agent.

Som

July 22.

FURNITURE AND CHAIRS.

OGERS & HASKELL, continue to keep for sale at Nos. 8 & 10 Dock Square, a good assortment of Furniture and airs, which they offer very low for cash.

tuly 8.

BOTANIC INFIRMARY. Let the Sick read and attend!

Let the Sick read and attend:

THE subscriber would give notice to the public generally,

and to his friends particularly, that he has opened a Botanic
firmary in Methuen village, Mass., where he will be happy to
ceive and attend upon any who may favor him with their dronage.

The subscriber feels confident, from his own experience and servation, that the Thomsonian system is in itself sufficient meet every disease, and every exigency to which human nare is heir. He has seen fever—that scourge of mankind—bow id submit to the powerful effect of vegetable remedies, in the ort space of twenty-four hours. If any doubt, let him come id see,—and if the system, upon trial, prove good, advoc te; but if bad, then, and not till then, discard it.

A female nurse, well qualified for the business, will devote all or time in attendance upon the female patients, who may rejut to the Infirmary for the recovery of their health.

An assortment of Vegetable Medicines will be kept for sale the Infirmary, among which are the following articles, viz.—estorative Syrup, Rheumatic Drops, Vegetable Powders, aluable Bitters, Rheumatic Linament, &c. &c.

Oct. 7. Smos. L. H. BENNETT.

BOOK AND JOB PRINTING

XECUTED with neatness, and on reasonable terms, at the HERALD OFFICE. 19 Washington street. TERMS OF THE HERALD.

TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum, paid within two weeks from the time of subscribing. If payent is neglected after this, \$2.50 will be charged, and \$3.00 not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen nonths, unless paid.

3. All the travelling preachers in the NewEngland, Maine, and sew Hampshire Conferences are authorized agents, to whom ayment may be made.

As the Manneshire Conferences are authorized agents, to whom ay ment may be made.

4. All Communications on business, or designed for publication, should be addressed to Benj. Kingsbury, Jr., post paid, indess containing \$10.00, or five subscribers.

5. All biographies, accounts of revivals, and other matters avolving facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of sub-scribers, and the name of the post effice to which papers are to be sent, in such a manuer that there can be no misunderstanding or mistake.

MION S

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

Vol. VI. No. 45.

BOSTON, WEDNESDAY, NOVEMBER 11, 1835.

Whole No. 319.

ZION'S HERALD. Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR, ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

FOR ZION'S HERALD.

To John Henry Hopkins, D.D., Bishop of the Protest. ant Episcopal Church, in the Diocese of Vermont : LETTER III.

RIGHT REVEREND SIR-I proceed to show, by additional evidence, the incorrectness of your statement, that

called the Temperance Reform." its merits, but for a technical reason. Against this, I have the example of the convention of Massachusetts.

The example of the convention of Massachusetts.

The example of the convention of Massachusetts.

The example of the convention of Massachusetts. avowedly a temperance journal, distinctly approving the Temperance Society, in unqualified terms, and devoting, this important resolution appears to have escaped your attention. Here then the matter might be suffered to rest, till your statement is proved to be incorrect. But the Episcopal Church is entitled to be thoroughly cleared sorver may be permitted to speak for itself :-

[From the Churchman.]

Mr. Editor—Agreeably to the order of a meeting of the clergy of Fairfield county, Conn., I send you the following extracts from the minutes, for publication.

At a quarterly meeting of the clergy of Fairfield coun-y, held at the house of the Rev. Jackson Kemper, D. D., n Norwalk, on the 12th day of February, 1835,—the Rev. Jackson Kemper, D. D., ex officio president, in the chair,

Resolved, That the subject of Temperance be made the order of the day for our next meeting, and that the members attend prepared to act upon it.

At a quarterly meeting of the clergy of Fairfield coun-y, held at the house of the Rev. Nathaniel E. Conwall, a Southport, on the 18th day of June, 1835, the following

members were present:
The Rev. Nathaniel E. Cornwall, ex officio President.
The Rev. Jackson Kemper, D. D., Rev. Rodney Rossiter, Rev. Joseph S. Covill, Rev. George C. Shephard, Rev. Gurdon S. Coit, Rev. David G. Tomlinson, Rev.

only absent members, have given their unqualified approbation.

By order of the County Meeting,

LEMUEL B. HULL, Secretary. Danbury, July 30, 1835.

Temperance Society. Of these some are opposed to the clergy there, with scarcely an exception, have acted upon the Episcopal pulpits of England. Those high church readers, upon careful examination, will discover the

perance Society. I am not aware, that they have absojournals, published in this city, they oppose the progress of the Temperance reformation. This course, however, is in perfect keeping with the general tenor of their way. The managers of the Churchman in particular, Bishop the managers of the ma the Episcopal Church, as a body, that is, in its conven- of the Temperance reformation. This course, however, tional capacity, " is not disposed to be active, in what is is in perfect keeping with the general tenor of their way. You have cited the case of a Connecticut convention, Hopkins, would have found employment, admirably adaptat which a majority of the delegates rejected a resolution ed to their taste, in the memorable days, and among the set the example of the convention of Massachusetts, own household, your reverence excepted, than the jour-Rhode Island, and New Hampshire, in which the dele-nal to which I have referred; and which, I believe, are truly apostolic metropolitan: Bishop Smith, as we have gates, with perfect unanimity, passed a resolution, not merely commendatory of the Society, but recognizing the reformation "as ultimately connected with the extension as ultimately connected with the extension of the representation of the re merely commendatory of the Society, but recognizing the reformation "as ultimately connected with the extension and prosperity of the Church of Christ." The journal of this convention was published, as we have stated, seven or eight months before the publication of your lecture; and, although that venerable prelate, who had been so and, although that venerable prelate, who had been so avowedly a temperance journal, distinctly approving the lyn, and from his remarks before the Gambier Temperance there are good reasons for pushing the examination, upon tucky, himself a member of the Temperance Society, you? Has it tended to elevate your official or personal

this very subject, that it was deemed a duty to legislate only on subjects "purely ecclesiastical." "The simple question," says he, "presented for the consideration of question, and the consideration of qu portant station in Connecticut, writes, in reference to The Southern Churchman is one of our most able and make but a feeble impression upon the men of this day,

question," says he, "presented for the consideration of the convention, was, whether it was expedient, under all the convention, was, whether it was expedient, under all the convention, was, whether it was expedient, under all the convention, was, whether it was expedient, under all the convention, was, whether it was expedient, under all the convention, was, whether it was expedient, under all the convention, was, whether it was expedient, under all the convention, was, whether it was expedient, under all the learning of the country is to be confined to the cloister! Nor will it be easy to establish the belief, that the era in which we live, is inferior to those that have preceded it, in benevolence and picty; or that if you succeed in removing the evils of intemperance. It is a cause of deep regret, that one so high in reputation should have expressed sentiments so unfounded. The good that has been done through the instrumentality of these societies, should at least have screened them from his opposition. Every clergyman feels that one of the country is to be confined to the cloister! Nor will it be easy to establish the belief, that the era in which we live, is inferior to those that have preceded it, in benevolence and picty; or that if you succeed in removing the evils of intemperance, it will be a triumph of infidelity.

An Episcopalian of your own diocese writes thus, under date of Oct. 12, 1835:—" Several of Mr. ——'s parishioners, not communicants, have always been opposition. Every clergyman feels that one of the grant obstacles to his success, is this vice, which allures men from the sanctuary to schemes of diversion and haunts for the country is to be confined to the cloister! Nor will the learning of the country is to be confined to the cloister! Nor will the learning of the country is to be confined to the cloister! Nor will the easy to easy to establish the beliefs, that the era in which we are, that all the learning of the country is to be to easy to establish the beliefs, that the era in which w

In the above, 500,000 should have been 1,500,000.

What are the sentiments of our Episcopalian journals? of the Eastern Diocese, has long been a member of that Bishop of London. Permit me to add, for the informa-Two of them, the Churchman, and the Protestant Episcopalian, have uttered sentiments adverse to the Temcopalian, have uttered sentiments adverse to the Temcopalian to the Temc fantastical conception, that it is based not on religious but but that he abstains from the use of all intoxicating respect to my own judgment and the sestiment I enlutely endorsed your opinions; but, in common with the "Literary and Catholic Sentinel," a Roman Catholic Sentinel," a Roman Catholic Sentinel, and Catholic Sen thirty of the Episcopal clergy in the Diocese of New York Bps. of Winchester, of Bath and Wells, of Litchfield and the Episcopal Church is entitled to be thoroughly cicard the Episcopal Church, sentitled to speak for itself:—

BISHOF HOPKINS on TEMPERANCE SOCIETIES.—

BISHOF HOPKINS of CHOMOLI, with which we learn from the papers of the whole probes defended the paper of the papers of the whole probes a majority have long since the paper of the may be completed with the Temperance Society. With regard that any paper of the may be munited by the may be much stronger than we may imagine; by the middle should be probable a majority have long since the whole of temperance; by the may be much stronger than we may imagine; by the paper of the papers on the papers of the papers on the man, of your own diocese, and whose position, at your sion they choose, with that epithet which most in-

a diocesan convention. In Michieran. Dassed the follows the members of the church in this diocese.

I am informed by Charles Yale, Esq., General Agent of the Virginia State Temperance Society, that the Episcopal Convention of Virginia has, for two successive years, passed resolutions in favor of the Temperance Societies, and even members of the works of a writer in the Gambier Observer, the Temperance Society and the Gospeed." The same might be said of the Bishops and clerk works of a writer in the Gambier Observer, the Temperance Societies, the the Gospeed of the Virginia State Temperance Societies, and even members of the Virginia State Temperance Societies, and even members of the Virginia State Temperance Society, that the Episcopal Convention of Virginia has, for two successive years, passed resolutions in favor of the Temperance Societies, and even members of electly, recommending the cause to the regard of the people.

"By a solemn vote" of the Episcopal convention, to use the words of a writer in the Gambier Observer, the Temperance Society has been earnestly recommended. in the diocese of Ohio.

In relation to the Convention in Connecticut, to which you have referred, we have said, that the members of that convention were governed by technical considerations. An Episcopalian, filling, at this moment, an include the term of the convention in Connecticut, to which you have referred, we have said, that the members of that convention were governed by technical considerations. An Episcopalian, filling, at this moment, an include the term of the convention in Connecticut, to which you have referred, we have said, that the members of that convention were governed by technical considerations. An Episcopalian, filling, at this moment, an include the convention in Connecticut, to which you have referred, we have said, that the members of that convention were governed by technical considerations. An Episcopalian, filling, at this moment, an include the convention in Connecticut, to which you have referred, we hav

will go be so strangely misrepresented, as appears from the following notice of a meeting, at which Bishop Kemper presided:—

[From the Churchman.]

Mr. Editor—Agreeably to the order of a meeting of the clergy of Fairfield county, Conn., I send you the following notice for publication and handoned alone. The moral sense will discern others, and every fresh victory gives encourage ment to a renewed attack.

The moral sense will discern others, and every fresh victory gives encouragement to a renewed attack.

The moral sense will discern others, and every fresh victory gives encouragement to a renewed attack.

this publication with interest. Such a work, properly executed, is a desideratum. The good which might be ception can be found, as we have reason to believe, in otherwise done by this however is to a great extent deotherwise done by this, however, is to a great extent destroyed. Wherever sentiments so visionary are put forth, sustained by arguments so manifestly untenable, it casts its influence over that which is truly valuable, and the whole is too often, rejected together.

ception can be found, as we have reason to believe, in Massachusetts. Not a single exception can be found, if Massachusetts. Not a single exception can be found, if Massachusetts. Not more strongly in the contents of note "b." In my communication I the contents of note "b." In my communication I the contents of note "b." In my communication I the store, whitting sticks, pitching quoits, running than two exceptions, we think, exist in Rhode Island. The Rev. Jackson Kemper, D. D., Rev. Rodney Rossiter, Rev. Joseph S. Covill, Rev. Gorge C. Shephard, Rev. Gurdon S. Coit, Rev. David G. Tomlinson, Resolved, that this meeting regards with unfeigned satishing the progress of the Protestant Episcopal Church within this county, to use the repression of the Temperance reformation, and recommends to all the members and friends of the Protestant Episcopal Church within this county, to use the time projection the promote it; that the use of adent spirits, as a beverage, may cease from amounts, will not the Churchman and Episcopal Church within this county, to use the projection of promote it; that the names of the clergy of the Protestant Episcopal Church within this county, to use the sundance of the protestant Episcopal Church within this county, to use the sundance of the protestant Episcopal Church within this county, to use the sundance of the protestant Episcopal Church within this county, to use the sundance of the propers of the protestant Episcopal Church within this county, to use the sundance of the protestant Episcopal Church within this county, to use the propers of the protestant Episcopal Church within this county, to use the sundance of the protestant Episcopal Church within this county, to use the progress of the protestant Episcopal Church within this county to use the proposed to the society. In Virginia, every clergy-with the proposed to the society. In Virginia, every clergy-with the proposed to the societ ment. Nay, rather, in one so elevated in character and station, it serves but to make the eccentricity of his course station, it serves but to make the eccentricity of his course station. In South and North Carolina, the Episcopal You, and your readers can see, that I did not ap-Subsequently the Rev. Messrs. Ambrose S. Todd, Samuel C. Strattan, Wm. Barlow, and Charles J. Todd, the The correspondent, referred to by the Editor of the that the result would be equally favorable there. Now preachers in the habit of delivering such discourses."

When I have seen a mother giving her children Southern Churchman, occupies the columns of that paper sir, it is not easy to find any reasonable apology for your And now, Right Reverend Sir, we proceed to prove your allegation to be unfounded, if you mean to say, that point Episcopalians generally, and in their individual capacity, are less disposed, than Christians of other denominations, that the process of the Episcopal Church, in the United States.

Southern Churchians, occupies the columns of that paper with a succinct, calm, and clear-headed commentary upon conduct, in casting such grievous and unmerited reproach upon the Episcopal Church. Perhaps, however, you have discovered a sufficient reason for the advancement of minutes, or even more," with patience and satisfactory of the Episcopal Church, in the United States.

In short, if we all strictly scrutinize our conduct, in casting such grievous and unmerited reproach upon the Episcopal Church. Perhaps, however, you have discovered a sufficient reason for the advancement of minutes, or even more," with patience and satisfactory or a little toddy—thus teaching them the first rudivation; when the conduct, in casting such grievous and unmerited reproach upon the Episcopal Church. Perhaps, however, you have discovered a sufficient reason for the advancement of with a succinct, calm, and clear-headed commentary upon vour extra official labors.—I am not aware of the exist-upon the Episcopal Church. Perhaps, however, you have discovered a sufficient reason for the advancement of with a succinct, calm, and tear-headed commentary upon vonced a sentiment, that, if indulged with an opportunity, we should hear the blessed gospel, "forty minutes, or even more," with patience and satisfactory points and the remains of a sweetened dram, and the remains of a sweeten It is a well known fact, that, in every denomination, there ver, that both the Bishops of Ohio have, for years, been principle there is understood to be a barrier of such power, sermon. are laymen and clergymen, who stand aloof from the members of the Temperance Society, and the Episcopal that even your Reverence would not be admitted to enter I am confident, Sir, that both yourself and your got "some mighty foolish ways."

Temperance Society. Of these some are opposed to the society, and the reasons, assigned for this opposition, are various: others, though not members, are not opposed; and very many of this latter class are among the good friends of the cause; though, from dislike to the pledge, or some other consideration, they are unwilling to consoticate. If such be an indication that they are not disposed to be active, it is applicable to every denomination of Christians.

Clergy there, with scarcely an exception, have acted upon its principles, and advocated them, upon all proper occasions. Other Bishops in the United States, and great numbers of the Episcopal clergy have been among its most zealous friends and supporters. You have arrayed of the Temperance Society would be "a triumph of infidelity," may there be found, in all their glory. Alas, there is but little hope for you there. The patron of the Bishops, who, for years have been advocating to brother Bishops, who, for years have been advocating to be active, it is applicable to every denomination of Christians.

What are the sentiments of our Enisconalian journals?

Cheristians. clergy, at least, are said to be members; and of the re- Chichester. Among the members of the British and minutes length, is a long one; and I think some, who mainder, very few are to be found, I apprehend, who Foreign Temperance Society are bishops, priests, and dea- complain of long sermons, would fully concur with you have rendered to the Episcopal Church.

I tim Lon

A MEMBER OF THE PROT. EPISCOPAL CHURCH.

FOR ZION'S HERALD

NEGATIVE POPERY. land, and does not happen to be a Catholic, do not shall lead to their delivery.

Let your boys, especially the excellent young mobthis point, a little further. While the matter is in hand, and a devoted friend of the cause.—The Gambier Ob- character? A gentleman of learning and piety, a Church- ocrats, constantly assail him on any and every occa-

FOR ZION'S HERALD. "LONG SERMONS"-AGAIN.

To the Editor of Zion's Herald: DEAR BROTHER-I was a little amused, and somewhat surprised at a part of your remarks, in the Herald, yesterday, on my communication about long ser-

off the use of spirit, of which they had made a pretty agement to a renewed attack.

We do not feel disposed to occupy our columns with an examination of his objections. Our correspondent has saved us the trouble; we merely state them.

We feel persuaded that this opposition of Bp. Hopkins will do the cause of Temperance but little injury. It is not destined to fall so ingloriously. We cannot, however, forbear expressing our mortification at seeing such objections from such a source. It is found in a late publication on "The Primitive Church." We had looked forward to this publication with interest. Such a work, properly

off the use of spirit, of which they had made a pretty constant moderate use. On the appearance of the Bishnever experienced. In such a case, I should wish some proper person would say, as a venerable clergy-man once said to a young man, whose discourse was becoming tedious on account of peculiar circumstances,—"Brother, you speak too long." As I conclude you have not told us about a lecture, three hours and twenty minutes in length, as a specimen of the like of which I never experienced. In such a case, I should wish some proper person would say, as a venerable clergy-man on one cannot the society stigmatized, as a sectarian thing. And there is great reason to fear, that this anti-temperance lecture will turn the scale unfavorably, in the case of sections of a count of peculiar circumstances,—"Brother, you speak too long." As I conclude you have not told us about a lecture, three hours and twenty minutes in length, as a specimen of the long sermons complained of, I shall say nothing the constant moderate use. On the appearance of the Bishnever experienced. In such a case, I should wish some proper person would say, as a venerable clergy-man on one case to a source was becoming tedious on account of peculiar circumstances,—"Brother, you speak too long." As I conclude you have not told us about a lecture, three hours and twenty minutes in length, as a specimen of the long sermons complained of, the long sermons complained of, I shall say nothing I have said, "he has some mighty foolish ways."

the Temperance Society. We have not had leisure to I said,-"I would not be considered an apologist for thusiasts, hypocrites, &c.-Poor men, I have said, carry our inquiries into other States; but we doubt not such," and "I charitably hoped there were no "they have some mighty foolish ways."

I would not be misunderstood. I do not advocate

Now, I do not say it is advisable, for ministers, always to preach long sermons. Indeed, considering We proceed to an examination of your proposition, and the amount of their pastoral duties, the fatigue of ing, I believe it to be their privilege, and for their interest to be short in their exercises. But I do contend that Christians, in good health and under common circumstances, should hear long sermons, (as I call them,) with a willing spirit; yea, with delight, when-If a poor foreigner comes to these shores from Ire-

> Yours truly, with much affection, D. S. King.

There, reader; -we have allowed the above-sting and all-to appear without a reply.

TO HELEN. 'Tis not of Helen's azure eye, Fair bosom, nor her dimpled cheek, On which the rose and lily vie, The minstrel ventures now to speak: Nor of her graceful flowing halr-Ringlets where light-winged Cupids rest, With sweetest venom to prepare Arrows for many a victim-breast: No, not of these-I'm more inclined To chant the beauties of her mind.

I'm not in ensible, 'tis true, To woman's fascinating charms; Can fill my heart with love's alarms: But these their conquering power acquire, As they're illumined by the soul; Features that beam with mental fire, Enchain the heart in sweet control: And female excellence defined, Is this-the pure enlightened mind.

The glow upon the cheek will fade : Beauty's lip lose its roseate hue; Life's youthful morn is but a shade-A vision flecting from our view-Not thus the soul-her charms endure Through times and realms beyond the tomb! Still brighter, lovelier, and more pure-Peerless, in never-fading bloom! I must not-dare not-yet I find, I love the charms of Helen's mind. ALBERT.

LIBERTY .- "Liberty is a plant," said an English demagogue, who was a tailor by occupation.

"So is cabbage," remarked a bystander.—The orator sat down under his vegetable rebuke, severe in leafy rebuke.

So is mobocracy-ergo, don't encourage it, either by silence or implied approbation.

FOOLISH WAYS.

Some fifteen years since I said to an old negro belonging to a relative of the family in which I lived, "Well, Sam, you have a mighty good dog here, have you not?"

"Yes, master," said Sam, "he mighty good dog, only he got some mighty foolish ways." Thousands of times I have since thought of old

Sam's words; and in a thousand instances I have

When I have seen an industrious, money-making

Once more:-In my concluding remarks, I ad-

to be active "in what is called the Temperance Reform." You perceive, by the above, from the Gambier Obser- pal brethren of the mother country. The exclusive tion; plainly intimating, that I considered such a long In short, if we all strictly scrutinize our conduct, we shall find, as old Sam said about his dog, we have

For a fit of passion, walk out in the open air: you

may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of idleness, count the tickings of a clock.

Do this for an hour, and you will be glad to pull off

BOSTON, WEDNESDAY, NOVEMBER 11, 1835.

your coat the next, and work like a negro.

For a fit of extravagance and folly go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced:

Who makes his bed of briar and thorn,

For a fit of ambition, go into the church yard, and read the grave-stones. They will tell you the end of ambition. The grave will soon be your bed-chamber, with a sort of solemn side-glance, as much as to sa the earth your pillow, corruption your father, and the worm your mother and your sister.

blind, and visit the bed-ridden, and afflicted, and de- it belonged to us. ranged, and they will make you ashamed of complain-

ranged, and now with make you assumed or compani-ing of your lighter afflictions.

For fits of despondency, look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. spiders, no doubt will find them; while he who looks for a flower, may return into his house with one bloom-

ing in his bosom.

For all fits of doubt, perplexity and fear, whether they respect the body or the mind; whether they are a load to the shoulders, the head or the heart; the following is a radical cure which may be relied on, for I had i from the great Physician: "Cast thy burden on the Lord, and he will sustain thee."

HAPPY PARENTAL DISCIPLINE.

The son of a minister, now living, had by some means excued the displeasure of his father. His father thought it right to be reserved for an hour or two: and when asked a question about the business of the day, he was very short in his answer to his son. An our or more clapsed; the time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said, " Papa, I cannot learn my lesson, except you are reconciled; I am very sorry
I have offended you; I hope you will forgive me; I think I shall never offend you again."

His father replied, "All I wish is to make you sen-

sible of your fault; when you acknowledge it, you know it is easily reconciled with me."

"Then, papa," says he, "give me the token of re-onciliation and seal it with a kiss."

The hand was given, and the seal most heartily ex-

"Now," said the dear boy, "I will learn Latin and Greek with any body;" and fled to his little study. "Stop! Stop!" exclaimed his father; "have you not a Heavenly Father? If what you have done be not an Heavenly Father? If what you have done be not an Heavenly Father? If what you have done be not an Heavenly Father? If what you have done be not an Heavenly Father? If what you have done be not an Heavenly Father? If what you have done be not an Heavenly Father? evil, He is displeased, and you must apply to Him for

With tears starting in his eyes, he said, " Papa, I went to Him first. I knew, except he was reconciled, I could do nothing;" and with tears now fast rolling, he said, "I hope, I hope, He has forgiven me, and

A court buffoon having offended his soveretgue the monarch ordered him to be brought before him, and, with a stern countenance, reproaching him said,—
"Wretch! you shall receive the punishment you merit; prepare yourself for death." The culprit in great terror fell upon his knees and

begged for mercy.
"I will extend no other mercy to you," said the prince, "except permitting you to choose what kind of death you will die. Declare immediately, for I will be obeyed."

choose to die of old age.

A SWEET SAYING .- " Never shall I forget the thrill A Sweet Saying.—" Never shall I forget the thrill of pleasure which the last sentence of a dear child, my nephew, excited in my mind. It dropped from his lips as he lay dying on my shoulder. He said, "Suffer little children to come unto me, and forbid them not:—that is a sweet saying, is it not, uncle?" He expired immediately to know its sweetness! He returned from school in apparent good health, gathering strawberries at eight o'clock; and was a corpse in my arms at eleven o'clock the same night!"—Rev. What say you, reader?

An eccentric wag used to say that it was not wicked to lie, swear, cheat, or steal, and that he could prove it by scripture. Thus, it was not wicked to lie in bed; curious forgery in New York. He met a boy, at the to swear to the truth; to cheat the devil, or to steal from bad company.

THE CAPTIVE. The sun cheers not the captive's cell; He has but little light, Stealing through crevices, to tell
That day has conquer'd night.
And yet, by those dim, struggling rays,
To his lone cell are brought
The themes of highest, holiest praise, And deep ennobling thought He praises God, who breaks the morn, To cheer him in his cell forlorn.

A gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, Office. He was bound over in the sum of \$1000. was asked by a friend to allow him to put a question to one of the children, with a view to ascertain his it is said, by LOTTERY SPECULATIONS. mental improvement. The request being complied with, he was desired to write his question, and affix it to the wall. It was this:- "Does God reason?" The child instantly wrote underneath with his pencil, plies doubt and uncertainly; therefore, God does not have read that magnificent result of genius. Paradise

valuable friend has just closed a very sober lecture, in which he has warned us, while we oppose this evil, to be "Sealed and delivered in presence of us" which he has warned us, while we oppose this evil, to be careful and not identify mobs with a particular party. with a sort of solemn side-glance, as much as to say,-"I guess, (our friend is a Yankee,) the coat fits."

But it don't ;-at any rate, fit or not, we won't wear it. For a fit of repining, look about for the halt and the Our thanks, however, for the hint, just as much as though

To the point, however. We think no good, intelligent or patriotic man of any party, will, knowingly, encourage a mob. Some of the papers tell us, that the collection in the city was composed of respectable citizens. We deny prayed. The great thing was to kneel in their hearts. He who goes into his garden to look for cobwebs and it, from our own knowledge. The mob were chiefly 'little unknowns," who could not be identified.

But one thing we do complain of, on the part of the inrebuking this turbulent spirit, maintain an ominous silence, which is equivalent, in effect, to direct encourage- such aristocratical stock. You have needed a Byron to author; for I intended that he should know it, as must be and then beheld them immediately taking up the cross ment. We maintain, that all good citizens should speak sing your sufferings and the praises of alcohol. out against them. It is not necessary that they should Now having done you such a service, won't you oblige The insinuation, that my communication contains one line

we mean, taken from one of the daily papers :-The truth is, the assembly referred to, as we stated

in our original notice of it, was not a mob. It was a collection of a large body of citizens, a part of Major, inform us what are his personal sentiments about whom were in a highly excited state of feeling, and "the cold water folks?" some few of them, undoubtedly, ready to commit acts of violence, if they had not been deterred by the presence of others, who were otherwise inclined. Yet such was the predominance of a love of order, and respect for the laws, that no outrage was committed. It is impossible to determine what portion of the citizens, assembled, were drawn there by laudable and honorable motives, how many by mere curiosity, and how many from a desire of doing misportion of the persons, assembled, were of the last

IT Is SAID that Sheridan Knowles, the celebrated actor, while he was travelling through the United States as a star of the first magnitude, kept a prostitute. At the same time he had a wife, and children, in England. How now I am happy."

His father never had occasion to look at him with is it? We think it important, occasionally, to inquire a shade of disapprobation, from that time till his death, about the morality of actors, as well as the moral influence of the Theatre in general.

"HEAR HIM . BEAD HIST "!

We published an account in our last from a paper in Lowell called the "TIMES," respecting Mr. George Pepper, the Editor of the Popish " Sentinel." It charged him with having been drunk-intoxicated is the polite word we believe-in that town. Mr. Pepper denies it in this emphatic style.

We confess, that although we always knew, that death you will die. Declare immediately, for I ill be obeyed."

"I adore your elemency," said the crafty jester, "I destitute of gentlemanly liberality and decorum, as he is of moral candour and literary capacity, yet we indeed thought him possessed of more editorial honour and honesty, than to copy from a worthless and wretched paper of this city, a vile, vindictive, and vilis a down-right, deliberate, and dastardly FALSEHOOD

THE EFFECT OF LOTTERIES.

A Mr. Freeman, who formerly resided in Boston, and corner of a street, and asked him to carry the following note to Mr. Rankin, the Treasurer of the American Anti-Slavery Society, from Arthur Tappan, the President :-

NEW YORK, 28th Oct. 1835. MY DEAR SIR—You will particularly oblige me, to send me \$1000 or 1200 till to-morrow. I want it at this noment.

ARTHUR TAPPAN & Co.
P. S. I have just received a letter of thrilling interes on the great cause, which I wish to show you, this after-noon, if you are at leisure. A. T. & Co." noon, if you are at leisure.

There were some marks about this, which induced Mr Rankin to be suspicious. He followed the boy, in company with another individual-saw Mr. Tappan's selfinstituted representative-touched him on the shoulder and politely invited him to take a walk towards the Police

We state this fact, because Mr. Freeman was ruined

"PARADISE LOST"-FOR FIVE POUNDS! The following odd document may be a matter of curi-"God knows and sees every thing. Reasoning im- osity to our antiquarians readers. Think of it-ye who

District and the state of the s

Chancery, concerning his or their knowledge and belief of, or concerning the truth of the disposing and selling the said Books by retail as aforesaid, whereby the said Mr. Milton is to be entitled to his said money, from time to time, upon every reasonable request in that behalf, or in default thereof, shall pay the said five pounds agreed to MOBS;—BE CAREFUL.

A new, and excitable subject is now before our very excitable community. It is that of mobs. A dear and terchangeably sitt their hands and Seales the day and

"JOHN FISHER "BENJAMIN GREEN, Servt. to Mr. Milton.

SECKER'S SERMONS ON POPER'S have been sent to us by the publisher, at Columbus, Ohio. Good—very good. ties which he has assumed, he would have known, from on the glorious work. In our last monthly class meeting carried, however, in the pocket, but in the head.

PRAYER .- Mr. Whitefield once said, that it was not A good thought, though quaint.

side with Abolitionists, or consider the mob theoretically, us by just stepping to No. 19 Washington street, and sub- in "commendation" of myself, or, that I am capable of Anti-Abolitionists. But they should make themselves scribing for Zion's Herald; for we think-par parenthesis known as Americans-friends to the Constitution-friends -the Catholic Sentinel ought not to monopolize the whole to the freedom of speech and the Press ;- and they should of you. But mind, Messieurs Tipplers, and bring \$2 with or any other, will need no denial or disavowal, from me, look upon the mob as Anti-American, Anti-Constitu- you, for trust you we dare not, owing to a defect we have where I am known; nor is it called for, where the charge There is another mode, beside silence, by which a mob class. If you have n't the money on hand-which is sonal allusions to him by way of recrimination, as I can may be cheered on to fresh outrage. It is by declaring probable, living as you do with a generous profuseness— find better employment than bandying hard words, or that it was NOT a mob. Here is an illustration of what just borrow it; and if—as is very probable in this churl- rendering "railing for railing." ish world-you hav'n't two dollars worth of credit-why just call upon us, and we'll give you a copy.

P. S. Can any body, on terms of intimacy with the

FOR ZION'S HERALD.

HOLLOA!-TIPPLERS! Dear sirs, with confidence attend To me your very anxious friend; My good advice will please you well, As it did Eve before she fell. This world is in a wretched state-

Cold water people near you wait, With fetters, ropes, and iron bands, To bind your body, feet, and hands. Priestcraft is stalking o'er the land-

Against it you must firmly stand; And since it does your rights attack, Repel its force and beat it back. A project has been formed of late,

To get united Church and State! It is a base, concerted plan, To trample on the rights of man.

You must with all your might oppose, And soon exterminate the band Of meanest vagrants in the land.

The gifts of God do not despise, Which make you "happy, good, and wise;" What He bestows you must extol, Especially good alcohol.

'Tis good in poverty or wealth; To give you ease when out of health: In any place, in any clime, To help you pass away your time.

'Tis good to keep your body warm, When in a cold and chilling storm; And more than that, 'tis most complete To guard you from excessive heat.

When creditors for money dun, 'Twill give you nimbleness to run, By which they'll choose to keep away, And let you take your time to pay.

'Tis good to help you when you dance, To shuffle back, and then advance,-To shake your feet and turn around. When moving to the viol's sound.

'Tis good when you retire to bed, With direful hypo nearly dead; And in the morning, when you rise, To ope' your dull and drowsy eyes.

'Tis useful to excite a mob-To tar and feather, burn, and rob: Then hurra, boys,-come, one and all, A generous shout for alcohol.

In toddy, flip, and punch, you may With safety drink it, every day; And when you tumble on the floor, Recruit your strength by drinking more.

When youth and middle age are past, And three score years elapse at last-When death shall with his summons come, And you lie dying, call for "RUM!"

JONATHAN B. DOWNING. A relative of the Major's. W-d, Vt., Nov. 3, 1835.

AUDI ALTERAM PARTEM. FOR THE LAST TIME.

Dr. Reese has written the following acknowledgment, that he was the author of "Audi," &c. We honor his frankness, and are glad that he has thus nipped, in the bud, an unimportant controversy.

FOR ZION'S HERALD. MR. EDITOR-The notice with which you have hon-It will be an excellent charm against Popery-not to be the signature of the article of which he complains, what I designed should be known to every reader, that I was had reason to know, was sufficiently familiar to yourself, be born of God. mportant, whether Christians stood, or knelt, when they and to your correspondent; and I intended, by the signaOne thing which under God has served to increase and The following is pretty fair for so distant a relative your readers had a right to "hear the other side." I was their influence at home, and abroad, to invite their dying: elligence of the community. Many of them, instead of of the Major's,—a hundred and twenty-first cousin. We not, therefore, surprised, or afflicted, at the intimation so fellow men to come to Christ for mercy. The father has obvious, else I could have employed an amanuensis.

and following the Lord Jesus in the way.

Yours. John Bayley. "deception," "dishonesty," or any other dishonorable motive, such as he ascribes to me, either in this instance always perceived in the memories of gentlemen of your bears his signature. I shall disdain, therefore, any per-

DAVID M. REESE. Yours, &c. (a) Please accept our best bow for that, Doctor.

Messrs. Pomroy & Bull say, through the New York Evangelist, that "their certified wine is not made stronger by the help of sugar, or any thing else; but is the mere juice of grapes, only fermented and refined, and that the intimation to the contrary in an article we copied, week before last, from the Christian Secretary, if intended to apply to their wine, is wholly without foundation.' Query. How much alcohol is produced by the fermenation of a hogshead of the "mere juice?"

THE FEMALE RELIEF SOCIETY. This is one of those noble associations of Christian

This is, in truth, Religion. How different from that of undefiled before God and the Father is this,-To visit the the subjects of this work, are several ship-officers; so

the past year, it has aided about one hundred persons!

The collection and subscription together, at the close of the exercises, amounted to about \$170-the exact amount we shall hereafter learn.

We hope and trust the kind-hearted ladies, who are engaged in this great, truly-benevolent, and angelic work, will have received from this meeting a fresh impulse. Heaven will bless and smile on your efforts.

ladies of other denominations to co-operate with them.

REV. ALEXANDER CAMPBELL, the celebrated schismatic from the West, is expected in Boston, soon, to convert the heretics of this Metropolis.

REVIVALS.

the progress of the work in their respective charges. GLOUCESTER, Nov. 2, 1835.

others of a peculiar nature, they were somewhat "cast be all the Glory! down, but not destroyed and persecuted, but not forsaken," for some of them "were always bearing about

SAGACITY OF AN ELEPHANT.—I was one day, (says the poor elephant who was so barbarously put to the said Saml Symons hall be accounted to be ended when the poor elephant who was so barbarously put to the society of saints in heaven, and be rewarded equallog of religion, but had gotten back into the world, in some day (says shall make and publish of the said Copy or Manuscript, the poor elephant who was so barbarously put to the society of saints in heaven, and be rewarded equallog of religion, but had gotten back into the world, in some day (says shall make aroused from her slumbers by the conversion of one of her children, and she came out to prayer-meeting with us, and as the meeting was going on in the power of the Lord, the converted child who sat next to a community, as the pernicious degree was aroused from her slumbers by the conversion of one of her children, and she came out to prayer-meeting with us, and as the meeting was going on in the power of the Lord, the converted child who sat next to a community, as the pernicious degree was aroused from her slumbers by the conversion of one of her children, and she came out to prayer-meeting with us, and as the meeting was going on in the power of the Lord, the converted child who sat next to a community, as the pernicious degree was aroused from her slumbers by the conversion of one of her children, and she came out to prayer-meeting with us, and as the meeting was going on in the power of the Lord, the converted child who sat next to a community, as the pernicious degree was aroused from her slumbers by the conversion of one of her children, and she came out to prayer-meeting with us, and as the meeting was going on in the power of the Lord, the converted child who sat next to a community, as the pernicious degree was aroused from her slumbers by the conversion of one of her children, and she came out to prayer-meeting to take away, by physical force, the right to express our sentiments.

There is a way of opposing error both successfully proved the conversi

PLAIN AND PITHY REMARKS OF OLD HUMPHREY ON FITS.

Though no doctor, I have by me some excellent prescriptions, and as I shail charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself; and I dare say that you are also: now then for my prescriptions.

For a fit of passion, walk out in the open air; you were all forgiven. The widowed mother's heart was made glad in the conversion of two of her children, and she has since had one more praying soul added to the family.

The work for a time seemed to be confined to the " Upin-Town Parish," as it is usually called, but has now extended to the " Harbor." At "Sandy Bay," it appears to be a time of awakening, and on Friday, 31st ult., on "Eastern Point," three arose for prayers. So our heavenly Father has not forgotten to be gracious to us in ored me, in your paper, bearing the cognomen of La Roy
Sunderland, deserves no other notice, from me, than to
in extent, and all our meetings are fully attended; and in extent, and all our meetings are fully attended; and say, that if he possessed a moiety of the "literary and what we have experienced, we believe, is only the eartheological training," which he has affirmed to be an nest of his grace. The church are alive to the work, and "indispensable prerequisite" before entering upon duconverted since, and daily do we hear or see those who its author. I sent it in my own hand-writing, which, I feel the need of religion, and desire to know what it is to

ture affixed thereto of "Audi Alteram Partein," that, as La Roy Sunderland, or his echo, (a) had spoken on one who have experienced pardoning mercy. They have borne their testimony before hundreds, and have used

[N. B. Any letters or papers will reach me, directed

A brother, writing upon business, from Dudley, Mass.,

"Within a few days, fifteen or twenty persons have passed from death unto life

EDGARTOWN, MASS., Nov. 3, 1935. MR. EDITOR-Permit me, through the Herald, to inform the friends of Zion, that the Lord has visited this part of his vineyard with a gracious revival of religion. We commenced the labors of this Conference year, by pointing out the reciprocal duties of preachers and pe ple, and then, with united hearts and voices, prayed,-O Lord, revive thy work."

The first demonstration of awakening and converting grace, was in our Bible class. In the mean while, the cloud of mercy seemed to be gathering over the congregation, from which, subsequently, we have received refreshing showers. Previously to our camp-meeting, such. were the signs of the times that we felt safe in predicting, that "the set time to favor Zion had come." waters of salvation seemed to be rising, when we set sail charity which are scattered over our city, to the honor of its ladies, for the purpose of clothing the baked, feeding the hungry, administering balm to the broken-hearted, during the meeting, and the members were generally wiping away the widow's tears, and hushing the sigh of quickened. Parents were made to rejoice, with angels, in the conversion of their sons and daughters to God

This is, in truth, Religion. How different from that of the Pharisee, who makes long and loud prayers, and number of the youth of our Sabbath-school have particiwears an unearthly countenance, but keeps the money pated in it. Between fifty and sixty, we trust, have been Providence has showered upon him so profusely, locked the subjects of renewing grace; forty of whom have and barred in his rusty iron coffer. " Pure religion, and been received, as probationers, in our church. Among self unshatted from the worm. The Female Relief Society is connected with the by the power of God, through faith, unto salvation;" Methodist Episcopal Church in Bennett Street. During that they may prove true to Zion, and make the port of ne past year, it has aided about one hundred persons! endless life. God has done much for this class of our fellow-citizens in this port, and, we trust, that the effects of occasion, before an immense assembly, Rev. A. Stevens this work will not only be seen in another continent, but preached an admirable, eloquent—no, we wont use that word, for though it was so, yet, that is known to be a work is advancing in the outer ports. The other denommatter of course—admirable sermon from the text in Psalms,—"Blessed is he that considereth the poor."

Work is advancing in the outer ports. In course derinations have been favored with a few mercy drops.

J. C. Bontzeo

J. C. BONTECOU.

CHILMARK, MARTHA'S VINEYARD, Oct. 29, 1835. DEAR BROTHER.—We, feel it our indispensable duty remembered by many. But in this place, God has made As this Society does not confine its deeds, of mercy, to bare his arm, in saving souls;—some before, and at the the poor of their own congregation, we would suggest to ladies of other denominations to co-operate with them. Both preachers, and people, experienced much of the goodness of God. Our altar was often surrounded with mourners, while the congregation appeared to be awed into reverence before the Majesty of heaven. Among those converted, there were two ship Masters, and one mate-The Lord has also poured out his spirit on one of the adjacent Islands viz. Nashawn, one of the Elizabeth Islands. We are happy to present our Christian readers such in- This Island I visited a few weeks since. There are but teresting statements as the following. The preachers six families on it. And they had not been favoured with generally, we hope will keep the church informed of the preaching of the Gospel for some considerable time, but occasionably, from such as were wind-bound in the harbour. I spent three days with them, they received BROTHER KINGSBURY-As you have frequently the word preached gladly, and in that time the Lord conarged upon brethren in the Lord, the necessity of sending to you for publication, the progress of the kingdom of have been there, and God has converted others also. In our Divine Redeemer, I can no longer forbear to spread have formed a class, and have received twelve young conbefore your readers the wonders of his saving grace. My first visit to this place, was on Saturday, the 5th of September and I within the bounds of Chilmark. We have tember, and I was received by this dear people, with received in the whole the present conference year beall that kindness which marks the conduct of Christ's tween twenty and thirty; and more have, we trust, exhumble followers. They had been destitute of the preach- perienced religion. The work of Holiness has gone foring of the word, since some time before the setting of the ward in the church also; eight or ten, have sought and Annual Conference; and, from this circumstance, and found, this precious pearl of great price. And to God shall

The LETTER on our outside—with great respect to in the body the dying of the Lord Jesus, that the life also the author—is very long. Verbum sat. His Reverence, of Jesus might be made manifest in them," and they had however, is fast evaporating; but we manage, by putting

opinions advocated by men of character and worth, are so dangerous to a community, as the pernicious example of attempting to take away, by physical force,

NOVEMBER 11, 1835. useless and ruinous. Mankir wisdom on this point. After the mass of a community will o tion of an erroneous sentiment, extinction of a fire;—and think by the same means with which

is only a mark of consummate All letters, hereafter, for R of the Wesleyan University, may

And this is regarded as a mark

town, Conn. The number of the "ExT by Theophilus, is to be increased

METHODISM. By the Minus learn that the net increase of me Episcopal Church throughout the making a total of 652,528. With Church, there are 2608 travelling

more than ever before. Let us in New England, brethro andth part of an hair's breadth in steadfast in well-doing. Method march straight onward, turning ne the left, yielding to no selfish prit the common-sense pathway of Bi buke sin fearlessly, and present a to every effort at compromising w

DR. BEECHER AND The Synod upon the appeal of following resolution :-Resolved, that the appeal of I

1st. Because the Synod see n of Dr. Wilson, in preferring charges against Dr. Beecher,

censure. 2d. Because, although the c hypocrisy are not proved; and a thing in his views as explained any suspicion of unsoundness in subject of the depraved nature depravity, and the work of the al calling, and the subject of ab ion that Dr. Beecher has indu philosophize, instead of exhibit plainness the doctrines as tau and has employed terms and p illustration, calculated to conv with the word of God and ou and that he ought to be, and her be more guarded in future.

This, it will be perceived is an a of heresy. Dr. Wilson-with all lent disorganizer -is determined to

[From our Corresp

SAND DEAR BROTHER—Facts are potice the following, and see the eff the present day, and in this asylu if it would be a crime to wonder i bathed in tears! Here it is-I w visit a poor priest-ridden Irish fa sick unto death. The Bible was in prayer, and instruction was giv bility which God had bestowed protestant. Now come the effect The Irish papists assemble for a remonstrated-but, no; a wake th was placed at the head of the dea feet, and a prayer-book on his bro mistake, to be a protestant one.)
The hour was fixed upon to addre ed, and the true sons of the church whiskey, again. They drank-th Services being over we moved interment. The horse in the hea would not go. They beat and o would not. The poor widow exc husband's fault?" She thought

the dead man, or into the living band had died a protestant! At this moment a savage-looki towards me, and placing his fo carriage cries out. " G-d-dfault the horse won't go! I down from that"! It was we protestants were present. Beh teaching! It makes good men b Ah!-its effects. See how it ro and shuts protestant churchespresses-and undermines prote transforms protestant children!

strip it!

EXTRACTS FROM OUR C Westb DEAR SIR—Enclosed are two mother year. I am in hopes to scribers to your list, soon. I leanny, and all like it. It does so PEPPER, E.g. is rather too low merit the degree of notice with merit the degree of notice with see fit to honor him. Certainly, tuous men, he must be too we!! that what he says, scurrilous an ercise the least influence over t any one can tolerate him. But es to his real character and

need to be enlightened. With many good wishes for the per, and the cause it advocates, N. B. I wonder editors of Ch have so little to say against Unit Systems are attacked vi et armis

We agree with the writer of

vidual mentioned is inexpressib noticed, however, for two reasons 1st. He is a fair specimen of Catholics. In this city he is their 2d. His paper is considered t

New England Papists. We have several articles upor salism, which will be forthcomi dangerous error-very dangerous

DEAR SIR—I observe, by you copies of the Extra Herald are to b among clergymen, for the purposwer of Theophilus to Dr. S
use of wine. I think them exce
been from the same author, on
ance. I am president of our couor two, should be sent to me fo
clergy of our county; I would
and without expense to these me and without expense to those we expenses with. Mr. Sargent expenses with. Mr. Sargent here as a cold-water-man, and

Gold Ring, would do great good, have made an impression. We publish this letter as an such will be, promptly, complied perceive, that we have sent a hu

DUDLEY,
BROTHER K.—When brethren charge, if they would make it the every family, whether they take do not, solicit them to take it—it they will derive from perusing it will exert upon the minds of the the cause of eternal truth, I do might send you subscribers and

er, began to call upon God for a sister who sat on the ther side of her mother, and who was crying for mercy. he mother soon raised her voice in prayer for the weepng, heart-broken daughter on her left hand. At last the onvicted one attered forth her soul in broken petitions, nd in a few moments the Master came and bade her be of good cheer, saying to her, that her sins, though many, vere all forgiven. The widowed mother's heart was nade glad in the conversion of two of her children, and he has since had one more praying soul added to the

The work for a time seemed to be confined to the " Upn-Town Parish," as it is usually called, but has now exended to the " Harbor." At " Sandy Bay," it appears o be a time of awakening, and on Friday, 31st ult., on Eastern Point," three arose for prayers. So our hearenly Father has not forgotten to be gracious to us in his hard and rocky soil. The work is now increasing n extent, and all our meetings are fully attended; and what we have experienced, we believe, is only the earnest of his grace. The church are alive to the work, and prayer ardent is continually ascending up to God to carry on the glorious work. In our last monthly class meeting twenty were received on trial. A number have been converted since, and daily do we hear or see those who feel the need of religion, and desire to know what it is to

be born of God. One thing which under God has served to increase and extend the work is, the faithful and loving zeal of these who have experienced pardoning mercy. They have borne their testimony before hundreds, and have used their influence at home, and abroad, to invite their dying fellow men to come to Christ for mercy. The father has seen his sons converted, and the mother her daughters, and then beheld them immediately taking up the cross and following the Lord Jesus in the way.

JOHN BAYLEY. Yours, [N. B. Any letters or papers will reach me, directed to Gloucester.]

A brother, writing upon business, from Dudley, Mass., "Within a few days, fifteen or twenty persons have

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The first demonstration of awakening and converting grace, was in our Bible class. In the mean while, the cloud of mercy seemed to be gathering over the congregation, from which, subsequently, we have received refreshing showers. Previously to our camp-meeting, such. were the signs of the times that we felt safe in predicting, that "the set time to favor Zion had come." waters of salvation seemed to be rising, when we set sail. for the grove, where we were to offer sacrifice to God. Not far from twenty, of our company, were converted. during the meeting, and the members were generally quickened. Parents were made to rejoice, with angels, in the conversion of their sons and daughters to God.

After our return, the work became more general. A number of the youth of our Sabbath-school have participated in it. Between fifty and sixty, we trust, have been the subjects of renewing grace; forty of whom have been received, as probationers, in our church. Among the subjects of this work, are several ship-officers; some of whom have left for the Pacific, and others are to go-Our hope and prayer is, that they may be " kept by the power of God, through faith, unto salvation; that they may prove true to Zion, and make the port of endless life. God has done much for this class of our fellow-citizens in this port, and, we trust, that the effects of this work will not only be seen in another continent, but in heaven. Our prospects are still encouraging. The work is advancing in the outer ports. The other denominations have been favored with a few mercy drops.

CHILMARK, MARTHA'S VINEYARD, Oct. 29, 1835. DEAR BROTHER .- We, feel it our indispensable duty to acknowledge God's goodness manifested toward us on this Island of the sea. Our Camp-meeting will long be remembered by many. But in this place, God has made bare his arm, in saving souls ;-some before, and at the camp-meeting. But since, several have sought, and found peace. At our Four Days Meeting God met with us. Both preachers, and people, experienced much of the goodness of God. Our altar was often surrounded with mourners, while the congregation appeared to be awed into reverence before the Majesty of heaven. Among those converted, there were two ship Masters, and one mate. The Lord has also poured out his spirit on one of the adjacent Islands viz. Nashawn, one of the Elizabeth Islands. This Island I visited a few weeks since. There are but six families on it. And they had not been favoured with the preaching of the Gospel for some considerable time, but occasionably, from such as were wind-bound in the harbour. I spent three days with them, they received the word preached gladly, and in that time the Lord converted eight souls, all out of three families. Since that I have been there, and God has converted others also. L have formed a class, and have received twelve young converts on trial, and have Baptized six; five in one family. This Island is within the bounds of Chilmark. We have received in the whole the present conference year between twenty and thirty: and more have, we trust, experienced religion. The work of Holiness has gone forward in the church also; eight or ten, have sought and found, this precious pearl of great price. And to God shall be all the Glory ! . JAMES BICKNELL, JR.

The LETTER on our outside-with great respect to the author-is very long. Verbum sat. His Reverence, however, is fast evaporating; but we manage, by putting on our specs, and looking keenly at one point, yet to distinguish a misty shadow of his former self.

The following sensible and opportune remarks, we extract from the Conn. Observer. They are the sentiments of the editor of that paper, and are fraught with the sound sense and the high moral principle which in these perilous times, should characterize the language of every editor in

The system of opinions which the Jewish Sanhe drim, in their excited rage, attempted to destroy, has survived all the attacks of its enemies;—and though thus early assailed by rulers and by mobs, has proved that its foundations were firm as the pillars of heaven The rage of wise men-the hatred of the rude and ignorant, are no test of truth, or indication that opinignorant, are no test of truth, of materials are not approved ions against which they are levelled are not approved. Indeed, of heaven, and destined to a glorious victory. Indeed, such mobs of opposition only lead to the result which opposers deprecate. There are always in a community hearts stubborn hearts, if you please to call them so-which will sympathise with the persecuted; and take the side even of error, in defence of liberty of thought and speech. Rather we ought to say-will defend freedom of thought and speech, even though it happens to be found in connexion with error; -for no opinions advocated by men of character and worth

are so dangerous to a community, as the pernicious example of attempting to take away, by physical force, the right to express our sentiments. There is a way of opposing error both successfully and safely;—and there are ways of opposing it, both useless and ruinous. Mankind seem slow to gain double your present list. I will try what I can do in the wisdom on this point. After the experience of ages, the mass of a community will often rush to the extinction. I send you two new subscribers.

Mankind seem slow to gain double your present list. I will try what I can do in the to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficiences of those who have not obtained to make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the make up the deficience of the properties of the properties of the properties of the make up the deficience of the properties of the the mass of a community will often rush to the extinction of an erroneous sentiment, as they would to the extinction of a fire;—and think to put down the one, by the same means with which they put out the other.
And this is regarded as a mark of efficiency, when it is only a mark of consummate folly.

NOVEMBER 11, 1835.

of the Wesleyan University, may be directed to Middle.

The number of the "EXTRA" of Zion's Herald, by Theophilus, is to be increased from 40,000 to 60,000.

learn that the net increase of members in the Methodist mind they had no connection with the question of Slavemore than ever before.

Let us in New England, brethren, not flinch the thousandth part of an hair's breadth in the work, but continue steadfast in well-doing. Methodism will prevail, if it march straight onward, turning neither to the right nor to the left, yielding to no selfish principles, but following in the common-sense pathway of Bible truth. It must rebuke sin fearlessly, and present a stern, unwavering front to every effort at compromising with it.

I would just say, that your present course is very generally satisfactory, and your paper is becoming increasingly popular in this region.

We will never patronize or support a press that is in chains. May the Lord prosper you in the good work!

Respectfully yours,

JAMES TEMPLETON.

DR. BEECHER AND THE SYNOD. The Synod upon the appeal of Dr. Wilson passed the following resolution :-

Resolved, that the appeal of Dr. Wilson be sustain-

1st. Because the Synod see nothing in the conduct | dered upon :of Dr. Wilson, in preferring and prosecuting the charges against Dr. Beecher, which ought to infer

2d. Because, although the charges of slander and hypocrisy are not proved; and although synod see no-thing in his views as explained by himself, to justify deprayity, and the work of the Holy Spirit in education deprayity, and the subject of ability, they are of opinion that Dr. Beecher has indulged a disposition to and to bring upon the country a state of anarchy more to be dreaded than all the wildest discussions that can when the abolitionists take a false nd has employed terms and phrases, and modes of and that he ought to be, and hereby is, admonished to be more guarded in future.

This, it will be perceived is an acquittal upon the charge of heresy. Dr. Wilson-with all the obstinacy of a turbulent disorganizer -is determined to carry it up to the General Assembly.

[From our Correspondent.]

SANDWICH, Oct. 25, 1835. DEAR BROTHER-Facts are powerful arguments. Notice the following, and see the effect of popish teaching in the present day, and in this asylum of the world, and say if it would be a crime to wonder if we should find heaven sick unto death. The Bible was read, the knee was bent of the state to repair all damages forever. in prayer, and instruction was given according to the ability which God had bestowed. The poor man died a leave to retire. protestant. Now come the effects of popish teaching .-The Irish papists assemble for a wake. The poor widow remonstrated-but, no; a wake they must have. A cross feet, and a prayer-book on his breast; (but it happened by mistake, to be a protestant one.) Next came the whiskey. The hour was fixed upon to address the people. I appeared, and the true sons of the church appeared too. Whiskey, whiskey, again. They drank-they swore-they grinned. Services being over we moved off towards the place of interment. The horse in the hearse became obstinate, and would not go. They beat and cursed him-but move he would not. The poor widow exclaims, " O! sir, is it my husband's fault?" She thought the devil had got into the dead man, or into the living horse, because her hushand had died a protestant!

At this moment a savage-looking papist runs like a fury towards me, and placing his foot on the wheel of my carriage cries out, " G-d-d-n you! It is your fault the horse won't go! I have a mind to tear you down from that"! It was well for my body that a few protestants were present. Behold the effects of popish teaching! It makes good men bad, and bad men worse, Ah!-its effects. See how it rocks protestants to sleepand shuts protestant churches-and muzzles protestant presses-and undermines protestant governments, and transforms protestant children! O, my brother, strip it!

EXTRACTS FROM OUR CORRESPONDENCE.

Westborough, Nov. 4, 1835.

Dear Sir—Enclosed are two dollars for your paper mother year. I am in hopes to be able to add a few subscribers to your list, soon. I have shown the paper to many, and all like it. It does seem to me, that George .many, and all like it. It does seem to me, that George Perperg. Esq. is rather too low and servile a character to merit the degree of notice with which you, sometimes, see fit to honor him. Certainly, with all honest and virtuous men, he must be too well known to cause any fear that what he says, scurrilous and vile as it is, should exercise the least influence over them. I cannot see how any one can tolerate him. But there may be some few

need to be enlightened.

With many good wishes for the prosperity of your paper, and the cause it advocates, I am yours, &c.

N.B. I wonder editors of Christian papers, generally, thave so little to say against Universalism, which is left sailed, while much less reasonable almost wholly un Systems are attacked vi et armis.

We agree with the writer of the above, that the individual mentioned is inexpressibly contemptible. He is anoticed, however, for two reasons :-

1st. He is a fair specimen of the spirit of the Roman Catholics. In this city he is their oracle. 2d. His paper is considered the official organ of the

New England Papists. dangerous error-very dangerous-and should be noticed.

DEAR SIR-I observe, by your last paper, that 40,000 been from the same author, on the subject of Temperage. It am president of the many subject of the many su ance. I am president of our county society, and a scor or two, should be sent to me for distribution among the or two, should be sent to me for distribution among the clergy of our county; I would do it gladly, faithfully, without expense to those who have so little to pay benses with. Mr. Sargent being favorably known e as a cold-water-man, and author of the Mother's expenses with Gold Ring, would do great good, where Dr. Sprague may have made an impression.

We publish this letter as an example to others. All

DUDLEY, MASS., Nov. 7, 1835. BROTHER K .- When brethren visit the people of their charge, if they would make it their business to inquire, in for this. And do they get it? Let the General Minutes every family, whether they take the Herald, and if they

DEAR BROTHER-We have not seen the Pastoral Ad-DEA BROTHER—We have not seen the Pastoral Address of Bishops Hedding and Emory, to the New England Conferences, the deficiences are larger than in any other. In our own New England Conferences, only a mark of consummate folly.

DEA BROTHER—We have not seen the Pastoral Address of Bishops Hedding and Emory, to the New England Conferences, in the Herald. As the Herald is the paper of those Conferences, we think that we have a right to request [We are glad the brethern run their pen through a clause here.—ED.] its publication in the Herald.

Who clause Halversity may be directed to Model.

J. W. CASE. Yours, &c. T. W. TUCKER, J. KNIGHT.

Fitchburg, Oct. 20, 1835. We did not publish the Address at the time it appeared uel T. Armstrong, 493; and there were 116 scattering. in the Advocate, for reasons which we do not deem it necessary to mention, but the force of which these breth-METHODISM. By the Minutes, just received, we ren would readily admit. Suffice it to say, that in our Episcopal Church throughout the United States, is 13,744, ry. Those reasons, however, are by subsequent events ties in this city. making a total of 652,528. Within the bounds of the in a measure obviated. We shall endeavor-mark the Church, there are 2608 travelling preachers, being 150 word—to publish the Address next week. It is, to be sure, rather late, but we do it to comply with the remean, as far as we can, to be impartial.

I would just say, that your present course is very gen-

Respectfully yours, Sanbornton, Nov. 2d, 1835.

WORTH READING.

The Christian Advocate and Journal published in its last the following valuable remarks upon the mobocracy of the day. We hope-sincerely hope-they may be pon-

If freedom be yielded or given up, our constitution and government are overthrown. Should that freedom be used to the injury of individuals, the law is open, and they "may implead one another." But the right to discuss the acts of public men, and all matters of public interest, can never be yielded, but with thing in his views as explained in the faith; yet on the subject of the depraved nature of man, and of total depravity, and the work of the Holy Spirit in effectual calling, and the subject of ability, they are of opinal calling, and the subject of ability, they are of opinal calling and the subject of ability, they are of opinal calling and the subject of ability, they are of opinal calling and the subject of ability. on that Dr. Beecner has intuiged a disposition of the philosophize, instead of exhibiting in simplicity and to be dreaded than all the wildest discussions that can be imagined. When the abolitionists take a false ground, with the door of discussion open, their errors with the word of God and our Confession of Faith, observation. But rash and disorderly proceedings time to violent and disorderly proceedings, which endanger the life, liberty, and property of our citizens. Let all the good people in the community open their eyes to the danger, and at once restore the supremacy of the Law. Should this be much longer neglected, when some supremacy and supremacy of the detention and brutal treatment of yourself of the detention and brutal treatment of yourself. we may find ourselves and our beloved country in a condition we have not anticipated.

WARREN BRIDGE TO BE FREE This question-which has been a fresh bone of conten-

tion among the politicians of the day-is now, probably settled. The House of Representatives and the Senate bathed in tears! Here it is-I was sent for, recently, to have voted to make Warren Bridge free, provided Boston visit a poor priest-ridden Irish family, one of whom was and Charlestown give a bond, assuming the responsibility

So soon as this bond is given, the toll-gathers will have

FOR THE FLAT-HEADS. We would invite the attention of all who are interested was placed at the head of the dead body, a candle at his in this mission to the following from Rev. A. Kent. It is was forcibly entered by night, the inmates, thirteen persincerely and earnestly desired that frequent supplies may be forwarded.

> CHARLESTOWN, Nov. 4, 1835. To the Editor of Zion's Herald:

Having observed a notice in the Herald that your vould be still more convenient than either.

Vessels are going very frequently from New Bed-Ford directly to the Sandwich Islands. Now if they were sent to that place, "care of Rev. E. Mudge," they would be forwarded with great expedition, I Yours truly, with pleasure. A. KENT.

DOCTRINAL PREACHING. The following admirable thoughts upon this subject are | Creery died instantly. or doctrinal. Of what use are such? None. They neith- across his body! He hung himself soon after in jail.

r encourage, comfort, or strengthen. But don't think we belong to the class of church-going critics. We do not. The sanctuary is not the place for criticism-but devotion.

any one can tolerate him. But there may be some few the doctrine of Child and any one can tolerate him. But there may be some few the doctrine of Child and any one can tolerate him. But there may be some few the doctrine of Child and any doctrine of Ch the doctrine of Christ would naturally produce. To require in removing a wall or opening locks. ning at the top! When it is said that a moral sermon table than a doctrinal one, it certainly implies that the doctrine itself is immoral. We admire at kind of sermonizing which recognizes Jesus Christ as the chief corner stone, and builds thereupon the moral and practical duties of life. Or in other have lost only ten, if we do not reckon the Maltese. words, that which derives all its practice and morality from its doctrine. There is a right way to come every subject, and there is also a wrong way. admire a moral sermon, but we admire also to have the preacher begin at the right end of the subject, and

THE "EXTRA," which accompanies the present num ber, our readers are requested to circulate as extensively

to us. We shall wish to know-1st. How many to send; soldiers managed to make their escape. 2dly. How to send them.

THE GREAT SALARIES. One would think, while reading the accounts of some of our enemies, that Metho- father was also intoxicated when the funeral took place. dist preachers actually had immense salaries for their services. They have even said, that our preachers had betsuch will be, promptly, complied with. The writer will What a pity it is, that good men will make such direct, npudent misrepresentations in the face of facts!

Our Discipline allows the preachers but a bare competence. But they depend upon voluntary contribution

very trifling amount of \$120,005.55!!! In the Eastern Conferences, the deficiences are larger

THE ELECTION.—The whole number of votes for Governor, cast in this city on Monday last, was 6773 .-Edward Everett had 4151; Marcus Morton, 2013; Sam-

The votes for Senators were so diversified as to prevent returns being made in season for our paper. The Transcript says there were three hundred and sixty persons put in nomination for representatives by the organized par-

Texas.—Considerable forces have been raised at New Orleans, and efforts have been made in other places, even in Boston, for the reinforcement of the inhabitants of Texas, to enable them to carry on their struggle with the quest in the above, from brethren whom we esteem. We in Boston, for the reinforcement of the inhabitants of Texas, to enable them to carry on their struggle with the Mexican Government. We know little of the merits of the quarrel, as all references to the cause of strife are indefinite, and exparte; but the fitting out of these forces is clearly unlawful, as the following section of a law of Congress, passed on the 20th April, 1818, copied from the Transcript of Monday last, will show :-

And be it further enacted, &c. That if any person shall within the territory or jurisdiction of the United States, begin or set on foot, or provide or prepare the means for, any military expedition or enterprise, to be carried on from thence against the territory or dominions of any foreign Prince or State, or of any colony, district, or people, with whom the United States are at peace, every person so offending, shall be deemed guilty of a high misdemeanor, and shall be fined not exceeding three thousand dollars, and imprisoned not more than three years.

Chapter of News.

The two houses of the Legislature were prorogued on Wednesday last, after a session of two months.

John F. Myers, who was tried at the Municipal Court last week, for an assault on Rev. H. Ballou, was acquitted on the ground of insanity, and ordered to be sent to the Lunatic Hospital at Worcester, as a person dangerous to be at large.

A man named Jonathan Brooks, killed another by the name of Powers, in Grafton, on the 30th ult. It seems that an inveterate quarrel had existed between them for will never confute error or support truth. There is- | a long time, when Brooks called upon P. for the purpose we cannot be mistaken—a strong tendency at this of conversing in relation to it. Powers would have noth-

S. C., of the detention and brutal treatment of young
S. C., of the detention and brutal treatment of young
Jerusha Hyde.
In Charlestown, 1st inst., by Rev. A Kent, Mr. Charlestown, 1st inst., by Re name of June, whose wife makes annual visits to New York in order to recruit. On Saturday week, the police of Charleston rescued six of her victims.

A case of death by hydrophobia occurred a week or two since in Pennsylvania. About six weeks previously, Mr. Matthew Black had been bitten by a mad dog, and Mr. Matthew Black had been bitten by a mad dog, and on the 20th inst., he was affected by strange sensations, which threw him into spasms, whenever water was presented to him. Two days afterward he expired, while Mirror, to Miss Mary, daughter of Wm. Stace, Esq. of under the influence of these paroxysms.

The Aiken (S. C.) Telegraph of the 30th October, records one of the most horrid butcheries of which we have ever read. The house of a Mr. Smithes, on Ford Creek, then the house destroyed by are, with the bodies of the victims! These were Mr. Smithes, his wife and five children, and six German emigrants, who had stopped for the night on their way to some of the upper districts. office, and other places can be Depots for packages to Suspicion rests on a white man, who had been seen the Flat Heads, I would suggest one which I think dollars is offered for the discovery of the murderer .- Mr. Smithes is represented to have been a wealthy, intelligent, and honest man, and was for several years a member of the State Legislature.

The Richmond Compiler announces a melancholy accidoubt not, by the benevolent owners and masters of vessels in that port From my knowledge of them, they would doubtless send them free of any expense, named Edward Creery and Humphrey Miles, were upon a gunning excursion, and while approaching a bird from opposite directions, the trigger of Mr. Miles' piece caught a twig, by which it went off, and discharged the whole load into the breast of his friend and con

from the Universalist Watchman. They are worth the The Vicksburgh Register says that Mr. Earl, one o attention of preachers and people, every where, despite the victims of mobocracy in Mississippi, was tortured a the source from whence they came. We have heard ser- whole night to elicit confession. The brutal tormentors mous that could be called neither practical, experimental, laid Mr. Earl upon his back, and drew a cat tail foremos

A bold attempt was made on Saturday night to effect an entrance into the Merchants' Bank, in Baltimore, by villain, who gave his name as James Freeman. He had gained an entrance into an adjoining room by means of It sometimes becomes a cause of complaint, that false keys, and was cutting through the wall, when he Universalist ministers are too doctrinal in their dis-courses. The mover of this complaint says, that he with a crowbar, hammer, chisel, brace with augers and should like their preaching better, if it was more prac-tical. Give me the moral preacher, and I care not bits of a dozen different dimensions for boring, a six inch what his doctrines are. So say we. Give us the rule, skeleton keys of various patterns and dimensionsmoral preacher. But we ask for no better morals than in fact, every implement which a regular workman would

to build a moral superstructure, sounds much like the Dutchman's story of building his chimney by begina single inhabitant, and the keys are in the hands of the authorities. Almost all the Arab families have at least been decimated, and some are entirely extinct. The number of Europeans dead at Cairo is 800, while here we

The New Orleans papers state, that some two or three hundred Mexicans, at Gonzales, on the 3d of October, We were repulsed in a skirmish with the American residents, and lost forty persons in killed and wounded. The Mex-We have several articles upon the subject of Universalism, which will be forthcoming, by and by. It is a dangerous error—very dangerous—and should be noticed.

Let his works come in as a necessary appendage of the gospel, growing therefrom, instead of basing his exhortation upon nothing.

Let his works come in as a necessary appendage of the gospel, growing therefrom, instead of basing his exhortation upon nothing.

Let his works come in as a necessary appendage of the gospel, growing therefrom, instead of basing his exhortation upon nothing. Mexicans retiring at his approach. It is said, in letters from Brazoria, that a convoy of sixty thousand dollars had fallen into the hands of the Texans.

> A slave schooner, called the Evening Edition, formerly belonging to the New York Journal of Commerce office, has been seized at Barbary, by order of the Portuguese with good effect, can have them gratuitously, by applying Consul, and is now detained in that port. The crew and

A girl, about seven years old, was lately burnt to death at Pittsburg, Penn. When the coroner's jury was held, the parents were so drunk as to be unable to testify. The

The Louisville Journal contains an advertisement of the Committee of Vigilance of East Feliciana, actually offering a reward of fifty thousand dollars for the delivery to them of "the notorious Abolitionist, Arthur Tappan, of New York." Every man at the North must admit that this is an atrocious outrage.

charge, if they would make it their business to inquire, in every family, whether they take the Herald, and if they do not, solicit them to take it—inform them of the good they will derive from perusing it—what an influence it will exert upon the minds of the irreligious in favor of the cause of eternal truth, I do sincerely believe they might send you subscribers enough, in a short time, to might send you subscribers enough, in a short time, to might send you subscribers enough.

Notices.

MEETINGS IN BOSTON. BENNETT STREET.
Public Prayer Meeting on Wednesday Evenings.

BROMFIELD STREET. Public Prayer Meetings, Sunday and Friday evening Bible Class, Thursday evenings.

CHURCH STREET. CHURCH STREET.

Prayer Meeting, Thursday and Sunday evenings, and Sunday mornings at 6 o'clock.

Singing School, Wednesday and Friday evenings.

Bible Class, Friday evenings.

SEAMEN'S BETHEL, NORTH SQUARE. Public Prayer Meetings, on Monday and Thursday

The subscribers of the Association to be called the Wesleyan Library Association." are respect. Beans, white, per bushel. "WESLEYAN LIBRARY ASSOCIATION," are respectfully requested to meet at the Vestry of the Bromfield Street Church on Wednesday, (This Day,) the 11th inst.

Justice of the Peace. A. B. Snow. Boston, Nov. 4, 1835.

FOUR DAYS MEETINGS. AMHERST, N. H., Nov. 18. FRAMINGHAM, MASS., Dec. 1.

| NEW LONDON | DISTRICT. |
|-----------------------|---------------------|
| QUARTERLY MEETINGS | -THIRD QUARTER. |
| Mansfield and Bolton, | Dec. 19, 20. |
| Tolland, | " 24, 25. |
| Stafford, | " 26, 27. |
| Warehouse Point, | 1836-Jan. 1. |
| East Windsor, | " 2, 3. |
| Norwich, North, | " 9, 10. |
| Glastenbury, | " 13, 14. |
| Chatham, | " 16, 17, |
| Willimantic, | " 23, 24. |
| Hebron, | " 30, 31. |
| New London, | Feb. 3, 4. |
| Lyme, | " 6, 7. |
| Bozrah and Montville, | " 13, 14. |
| Mystic, | " 20, 21. |
| Franklin, | " 27, 28. |
| Plaintield, | March 6, 7. |
| Thompson, | " 9, 10. |
| Southbridge, | " 13, 14. |
| Webster, | " 16, 17. |
| Eastford, | " 20, 21. |
| Norwich, South, | " 27, 28. |
| Manchester, | April 6, 7. |
| | RCHESTER, P. Elder. |

Married.

In this city, Mr. Franklin Whiting to Miss Rebecc A. Badger.—Mr. Nathaniel B. Weeks to Miss Angelin A. Badger.—Mr. Nathaniel B. Weeks to Miss Angelin B. Hosea.—Mr. John Jordan, Jr. to Miss Lucy A. Han aford.—By Rev. Dr. Jenks, Mr. Daniel Mellen to Mr.

F. Carr to Miss Mehitabel Raymond.—Same evening, Mr. Moses Norris to Miss Ann R. Woodman, all of C. In Andover, by Rev. S. W. Willson, Mr. Samuel C. Butrick to Miss Sophronia Eaton, both of Methuen.—Mr. John Harding to Miss Hannah Abbott, both of Andover. In Portland, Me., by Rev. Charles Baker, Rev. Orange Seatt, of the New, England Conference, to Miss Eliza Scott, of the New England Conference, to Miss Eliza Dearborn of P.

the Royal Arsenal.

Died.

In this city, Mrs. Sarah B. wife of Mr. David W. Hill, 33.—Miss Ann Domett, 50.—Mrs. Elizabeth, wife of Mr. Thomas Mellon of Holliston, 24.—Mr. Samuel Frost, of Framingham, 24.—Hon. Calvin Sanger, 67.—[Whole number of deaths in this city last week, 60.] rost, of Framingnam, 22—100 rost, of Framingnam, 23—100 rost, of Framingnam, 24—100 ro

In Truro, on Friday, 30th ult. at the residence of her 16s 6d,

son, Hincks Gross, Esq., widow Abigail Gross, 85. As she lived, so she died, in the faith and hope of the gospel. In this city, Mary Elizabeth, only child of Mr. Thomas

and Mrs. Elizabeth Waterman, 2 years and 5 months. The God who lent her, (for she was not yours,)

In wisdom claims the boon his goodness gave. And while her loss you feelingly deplore, May hope dispel your melancholy gloom,— 'ell you she lives again, to die no more,

In realms beyond the limits of the tomb. And then, fond parents, wipe your tearful eyes, And hope to meet her cherished form again; Let reason dry your tears, suppress your sighs— Yours is the partial loss, hers the eternal gain.

Then cease to weep, no longer mourn her loss, Nor think her dead, though laid beneath the sod ; Reflect, that though the body is but dross, The soul is pure, and dwells above, with God.

Ship News.

PORT OF BOSTON.

Mondat, November 2.

Arrived, ship Mary Ann, Waldoboro', for New Orleans-put in for a crew—Schrs Calypso, Vinalhaven; Jane ugusta; Mary, Provincetown--Sloops Glide, No. Cleared, brig Juniper, Surinam-Schrs Volant, Glou-cester; Lapwing, Bath.

Tuesday, November 3. Arrived, ship Morea, Liverpool 1st ult—Brig Charles, Surinam 6th ult—Schr Nun, Newburyport.

Cleared, schrs Transport, Nantucket; Kenduskeag, Bangor; Bertha, Waldoboro'; Delia Bercher, Augusta; es, Portland; Vesta, Marblehead-Sloop Express,

WEDNESDAY, November 4. Arrived, schr Mary Reed, Dover, Del. Cleared, brigs Susan, Belize, Hond.; Black Hawk, St. Thomas and Laguayra—Schrs Plurus, Jack Hawk, st. Thomas and Laguayra—Schrs Plurus, Jacmel; Delight in Peace, Providence; President, Bangor; Satellite, Dover; Wave, Wells; Sidney, Augusta; Pearl, Salisbury; Olympus, and Enterprize, Nantucket—Sloops Jasper, Nor-wich; Henry, Falmouth; Harriet, Plymouth.

THURSDAY, November 5. Arrived, brigs Whig, and Marine, Malaga Sept 19 Gibraltar Oct 5th; Pleiades, Newcastle July 26, Liverpool Sept 18; Commerce, Aux Cayes 10th ult; Cordelia, Halifax 1st inst—Schrs Ann, and Lydia, Hartford; and five rom New York.

Cleared, ship Panama, Nantucket—Brigs Acton, Tri-

este; Washington, Amsterdam; America, Powland-Benevolence, Providence; Washington, Hallowell; Ma-ry, Augusta; Dime, and Maine, Bath; Lydia, Ports-mouth—Sloops Diamond, Hartford; Trader, Wareham; Fancy Packet, and Abigail, Salem. FRIDAY, November 6.

Arrived, ships Senator, Liverpool 3d ult; Hinda, Portsmouth—Bark Crazil, Port au Prince 15th ult—Brigs Tiumph, Jacmel 13th ult; Poland, Havana 3d inst—Mail packet Velocity, Halifax, with the Falmouth mail-Schrs erald, Augusta; William, New Bedford-Sloop Nan-

Cleared, brigs Cybele, Hamburg; Dante, Portland—Schrs Only Son, Cape de Verds and Buenos Ayres; Jas Wilson, St. Michaels; Baltimore, and Free Trade, Bangor; Bonny Boat, Gardiner; Milledgeville, Portland; Rambler, Portsmouth; Minerva, Newburyport.

[Rambler, Portsmouth; Minerva, Newburyport.]

[Rambler, Portsmouth; Minerva, Newburyport.] SATURDAY, November 7. Arrived, ship Sterling, Liverpool Sth ult—Brigs Octavia, Havana 11th ult; Adelaide, Mansanilla 5th ult; Rupert, Matanzas 23d ult; Nectar, Damariscotta; Sarah & Flizabeth, Steuben; Susan, Portland; Adams, Bangor—Schrs Echo, Saco; Boston, and Comet, Bath; Tremont, and Madockawando, Bangor; Echo, Portland; Register, iton.

Rye; Wm Tell, Dover; Sardine, Portsmouth; Diamond New York, for do; Sultan, Augusta; Orion, Portland— Sloops Caroline, and Boston Packet, Portsmouth; Packet,

Portland.

Cleared, schrs Vermont, Hartford; Frances, New Bedford; Mechanic, Belfast; Nile, Hallowell; Champion, Bangor; Gov Robbins, Calais; Jasper, Bath; Old Hundred, Addison; Hespereus, Gardiner; Nun, Newburyport; Katahdin, Bangor; Planter, Portsmouth; Dover Packet, Dover—Sloop Sabine, Haverhill.

SUNDAT, November 8.

Arrived, bark Leonidas, Hamburg 26th Cuxhaven 28th
Sept—Brigs Baltimore, Matanzas 18th ult; George, Bangor—Schrs Madawaska, do; Mary Elizabeth, Eastport;
James, Friendship.

Boston Prices Current.

| t- 1 | BEANS, white, per bushel, | | | • | | 1.25 | 1.50 |
|------|--|---------|------------|-----|------|-----------|-------|
| d | BEEF, mess, bbl | • | | | | 10.50 | 11.50 |
| t. | BEEF, mess, bbl cargo, No. 1, | | | | | 7 50 | 8.00 |
| | prime, | | | | | 6.25 | 6 50 |
| i- | BEESWAY, American, lb. BUTTER, inspected, No. 1, lb | | | | | 22 | 24 |
| 88 | BUTTER, inspected No. 1 lb | • | • | | | 16 | 20 |
| | CHEESE, new milk, lb | • | • | • | • | 8 | |
| | FEATHERS, northern, geese, | iL | • | • | • | 46 | 56 |
| | real news, northern, geese, | ID. | | • | • | | 44 |
| | southern, geese, | | | • | • | 42 | |
| | FLAX, American, lb | | | • | | 9 | 10 |
| | FLAXSEED, bushel, . | | • | | | 1.25 | 1.37 |
| | FLOUR, Genesee, bbl | | | | | 6.10 | 6.28 |
| | Baltimore, Howard s | treet, | | | | 6.37 | 6.62 |
| | Baltimore, wharf, | | | | | 6.75 | 6.87 |
| | Alexandria, . | | | | - | 6.25 | 6.37 |
| | GRAIN, Corn, northern yellor | W. Det | r bush | el. | • | 1.00 | 1.0 |
| | southern yellov | , pe | | ., | • | 95 | 1.00 |
| | | | • | • | • | 95 | 98 |
| | | • | • | | | 95 | 1.00 |
| | Rye, northern, . | • | | | | 20 | 1.00 |
| | Barley, Oats, northern, (prim HAY, best English, ton, Eastern screwed, | • | • | • | | | - |
| | Oats, northern, (prim | e) | | | | 60 | 65 |
| | HAY, best English, ton, | | • | | | 22.00 | 25 00 |
| | Eastern screwed, | | | | | 16.00 | 18.00 |
| | Hard pressed, . | | | | | 18.00 | 20.00 |
| | | | | | | 37 | 4 |
| | Hors, 1st quality, (new) lb. | | • | • | | 14 | 10 |
| | | | | • | • | _ | _ |
| | LARD, Boston, 1st sort, lb. | | • | • | | 11 | 1 |
| | Southern. 1st sort, | | • | | | 9 | 10 |
| | I | | | | | | |
| | LEATHER, slaughter, sole, Il | ٠, | | | | 19 | 2 |
| | do. upper, | | : | | | 12 | 14 |
| | Dry Hide, sole, | | | | | 19 | 2 |
| | do. upper | | | | | 18 | 2 |
| | Philadelphia, sol Baltumore, sole | e. | | | | 27 | 2 |
| | | , | | | | 25 | 2 |
| | LIME, best sort, cask, . | | - | | | 1.06 | 1.1 |
| | PORK, Mass., inspection, ext | ra ele | or b | 1.1 | | 20.50 | 21.0 |
| | Navy, mess, | (16 | | | • | 16.00 | 16.5 |
| | Bone, middlings, | | | • | | | 10.0 |
| | Suppos Hond's Constant | : . | : | | | 0.05 | |
| | SEEDS, Herd's Grass, (new) | bush | el, | | | 2.25 | 2.5 |
| | Red Top, northern, | bushe | 1, | | | 70 | 8 |
| | Red Clover, norther | n, lb. | | | | 9 | 1 |
| | White Dutch Honey | suckl | e, lb. | | | 25 | 3 |
| | SILK Cocoons, American, 1 | ushel | | | | 2.75 | 3.0 |
| | TALLOW, tried, cwt | | ' . | | | 7.50 | 80 |
| | Wood prime or Savony Flo | 2000 | 11. | - | • | 65 | 7 |
| | American, full blood | was! | had | • | • | 55 | 6 |
| _ | American & washed | w and | | | • | 50 | 5 |
| - | American, 4 washed American, 4 washed American, 4 washed | , | | | | | |
| | American, a washed | , | | | | 37 | 4 |
| | American, 4 washed | , | | | | 40 | 4 |
| ca | Native washed, | | | | | 38 | 6 |
| ne | Native washed, Pulled superfi | ne, | | | | 55 | 6 |
| n- | is 1st Lambs. | | | | | 45 | 5 |
| rs. | = 2 ⟨ 2d Lambs. | | | | | 33 | 3 |
| | E 2 3d Lambe | | | | : | 25 | 3 |
| | Trilled superfit 1 to Lambs, 1 3d Lambs, 1 3d Lambs, 1 to Lambs, 1 | | | | • | 48 | |
| es | Southern pulled woo | | | | | | |
| g, | Southern polited who | i in ge | mer a | 140 | cent | a teas he | |
| | | | | | | | |

PROVISION MARKET.

| | | RETA | IL | PRICI | ES. | | | |
|---------------------|----|------|----|-------|-----|-------|------|------|
| BUTTER, tab, lb. | | | | | | | 18 | 20 |
| lump, | | | | | | | 22 | 25 |
| CIDER, bbl | | | | | | | 2.50 | 3.00 |
| HAMS, northern, 1b. | | | | | | | 12 | 13 |
| Southern, | | | | | | | 11 | 12 |
| Eggs, dozen, | | | | | | | 18 | 20 |
| PORK, whole hogs, | | | | | | | 6 | 7 |
| POTATOES, new, bu | si | iel, | | | | | 50 | 75 |
| POULTRY, lb. | | | | | | | 12 | 15 |
| | | | | | | [N. 1 | ner. | |

[From the Daily Advertiser and Patriot.]

BRIGHTON MARKET .- MONDAY, Nov. 2, 1835. At market, 2050 beef cattle, 1100 stores, 3840 sheep, and 1860 swine. Several lots of stores were at market last week.

Church in that place.
In Edgartown, Mrs. Hermione, wife of Mr. Samuel
27s a 30s; small cattle at 18s a 24s. Barrelling Cattle .- Mess, 24s; No. 1, 20s; No. 2,

Stores .- Yearlings \$4 50 a 5.00; two year old, 7.50 a \$13; three year old 13 a 21. Sheep.—Ordinary at 9s a 10s; middling, 10s 6d, 11s 3d, and 12s; better qualities, 12s 9d, 13s 6d, and 15s; wethers, 16s 6d, 18s, and 19s 6d; a few cosset wethers at \$6 each.

Swine .- Market quite spirited-nearly all sold, and former prices fully supported. Several lots old barrows and large shoats were taken at 6; sows at 5; lots to peddle at 5 for sows and 6 for barrows. Small lots of selected barrows at 62; at retail, 53 a 6 for sows, and 64

SCHOOL TESTAMENTS.

for barrows.

Tills day received, a large lot of School Testaments, on good paper and type, (from the American Bible Society's Plates) and strongly bound in cloth. This is the best school edition of the Testament in the unarket, and will be sold at a very small advance on the cost of manufacture. Also, a good collection of quarto, octavo, and duodecimo Bibles, that are very strongly bound, and superior editions. For sale at unusually low prices.

RUSSELL, SHATTUCK & CO.

Nov. 11.

SETH GOLDSMITH,

BOOK-BINDER. Franklin Avenue, second door on the right from Court-st.

A. L. HASKELL & CO.

WHOLESALE and Retail dealers in Furniture, Feathers,
Mattresses, Beds, &c. at Chambers Nos. 8 and 10 Dock
Square—have on hand, and will continue to keep constantly
for sale, in any quantity that may be wanted, the following articles, which will be sold on such terms as can but please the
purchaser, viz:—Secretaries, Dressing Cases, Bureaus, Grecian, Card, Pembroke and common Tables, Ladies' Work Tables, Bedsteads, Couches, Sofas. &c., Sofa Bedsteads, Cribs
and Truckle Bedsteads, Mahogany and stained-wood Cradles,
Fancy and common Chairs, Cabinet Chars, Wash Stands and
Toilet Tables, Counting Room and Portable Desks, Looking
Glasses, Brass Fire Setts, Brass Time Pieces, Wooden Clocks,
Bellows and Brushes.

Mattresses—Double bordered best Spanish hair, double
bordered Russian hair, single bordered Russian Hair—different A. L. HASKELL & CO.

bordered Russian hair, single bordered Russian Hair—different qualities and prices.

FEATHERS—Best Northern Live Geese, Southern and West-

FEATHERS—Best Northern Live Gress, Southern and West-ern do.; Russian of various kinds—all of which are warranted free from smell and moths.

BEDS—Feather Beds, of different qualities and prices;
Bed Ticks, Pillows and Bolsters, ready made.

"a" Every article sold, warranted equal to recommendation.
Business personally attended to, and all favors thankfully re-ceived.

Nov. 11.

TRUSSES.

TRUSSES.

Twith Hernia or Rupure, that he continues the manufacture and application of Thusses, of every description, and has now taken a Shop No. 3, in Scollay's Buildings, up stairs, opposite the estate formerly Gardner Green's and near the N. England Museum, Court-street, having for 18 years past, been engaged in the manufacture and making use of these Instruments, and had an opportunity of witnessing numerous distressing cases of Rupture at the Hospital of the Churlestown Almshouse, of which his father has been the keeper for more than 22 years, —and within two years has applied several hundred Trusses to individuals, which have given the most satisfactory relief, and in many cases produced an entire cure—he is now confident he can give every individual relief, who may be disposed to call on him. Separate apartments are provided for the accommodation of individuals calling at the same time, and he has every facility for fitting these important articles. facility for fitting these important articles
Trusses repaired at the shortest notice

WANTED.

COMPOSITOR wishes a permanent situation. He is thoroughly acquainted with all the various branches of the fession, and would wish to make himself generally useful. e in the country would be preferred. A line addressed to One in the country would be preferred. A line in W. left at the Herald Office would meet with imme

Postry.

ON SEEING A DECEASED INFANT. And this is death. How cold and still, And yet how lovely it appears! Too cold, to let the gazer smile, But far two beautiful for tears. The sparkling eye no more is bright, The cheek hath lost its rose-like red; And yet it is with strange delight I stand and gaze upon the dead.

But when I see the fair, wide brow, Half shaded by the silken hair, That never looked so fair as now, When life and health were laughing there, I wonder not, that grief should swell So wildly upward in the breast; And that strong passion once rebel, That need not, cannot be suppressed. * * * *

And yet why mourn? That deep repose, Shall never more be broke by pain; Those lips, no more in sighs unclose; Those eyes shall never weep again; For, think not that this blushing flower Shall wither in the church-yard sod,-'Twas made to gild an angel's bower, Within the paradise of God.

Farewell! I shall not soon forget; Although thy heart hath ceased to beat, My memory warmly treasures yet, Thy features, calm and mildly sweet. But no: that look is not the last .-We yet may meet where seraphs dwell-Where love no more deplores the past, Nor breathes that withering word, Farewell.

> [From the Buffalo Commercial Advertiser.] STANZAS. 'Tis evening, and The gales are bland, And sea and sky are blending; An azure vest, That lines the west, And beauty o'er it bending.

'Tis sweet to look On Nature's book, Whose leaves are now unfolding; The fountain's gush, The rippling rush Of mellow'd waves beholding.

Each woody bower Reveres this hour,-Each flower its petal closes: The busy bee His symphony, And bird and bower reposes

'Tis sweet to look From Nature's book, Up to Nature's heaven,-Where life is pure, And peace secure, Till time shall see its even.

Biographical.

bliss of a now desolated domestic circle. He was whipped off the bark as clean as the law would dock of affliction—and its guiltless heart knows nothing of carried off by a dysentery, which his constitution, an entail. much enfeebled by consumptive habits, was unable much enfeebled by consumptive habits, was unable to withstand. But he died, as most die—suddenly; and, while his friends were fondly hoping he would recover and live, his death has rolled a wave of sor-dict indeed. I came down flat in the mud. Never that the cup might be broken ere it be lifted to the lips.

"And what do you think was the result?"

"Why, you came flat upon your back, of course."

"Right, gentlemen of the jury—a very correct verdict indeed. I came down flat in the mud. Never dict indeed. I came down flat in the mud. Never dict indeed. I came down flat in the mud. Never dict indeed, stomach and breast, colds and coughs of lower than the cup might be broken ere it be lifted to the lips.

This valuable vegetable medicine stands unrivalled for the following complaints, viz: Dyspepsa or Indigestion, diseased Liver, Biltous Disorders, Dycless, Mornan and Loss of Appetite, and by clearly the stomach and bowels, course pains in the side, stomach and breast, colds and coughs of lower than the cup might be broken ere it be lifted to the lips.

This valuable vegetable medicine stands unrivalled for the following complaints, viz: Dyspepsa or Indigestion, diseased Liver, Biltous Disorders, Dycless, Worman and Loss of Appetite, and by clearly the curve pains in the side, stomach and breast, colds and coughs of lower than the cup might be broken ere it be lifted to the lips.

This valuable vegetable medicine stands unrivalled for the following complaints, viz: Dyspepsa or Indigestion, diseased Liver, Biltous Disorders, Dycless of Appetite, and by clearly the curve pains in the side, stomach and breast, colds and coughs of lower than the cup might be broken ere it be lifted to the lips. row through the whole of that circle of friendship was a client laid flatter on his back than I-and never and affection, in which he moved. We are, all, in was one more completely bedaubed with filth and

The company laughed heartily at the ex-lawyer's account of his exploit—while the latter, hanging his whom he was baptized and received into the Methodist Episcopal Church, in June following. The Christian brethren, with whom he associated, and the scenes with which he was connected at that time, and through the rest of his life, occupied a principal place among his most fondly cherished recollections. Often have I heard him speak of Duxbury, and of the sweet counsel which he had taken with his brethren in that place, with such feelings as Jacob exhibit.

The company laughed heartily at the ex-lawyer's account of the following mestic and customs—its army, its capital, and its do mestic and commercial resources. If on some of these subjects I confessed my ignorance, he would eye me with a doubting and suspicious glance, urge me again and again on the same point, as if he thought I was unwilling to explain, or expressly reserved that of which I confess I was utterly ignorant; or he would dash up in a towering passion, break into some intemperate expression, and declare that I ought to be asshamed of myself, not to be acquainted with statistics, which every large of the several between the sum part of the following mestic and commercial resources. If on some of these deficacy of this medicine accompany and envelope each bottle. Certificate of the efficacy of this meticand commercial resources. If on some of these subjects I confessed my ignorance, he would eye me with a doubting and suspicious glance, urge me again and again on the same point, as if he thought I was unwilling to explain, or expressly reserved that of which I confess I was utterly ignorant; or he would dash up in a towering passion, break into some interior of the Gospel, of the Methodist Episcopal Church, also from the Rev. George Storrs, a talented and highly esteemed mitigate of the efficacy of the Methodist Episcopal Church, also from the Rev. George Storrs, a talented and suspicious glance, urge me again and again on the same point, as if he th ren in that place, with such feelings as Jacob exhibit- Y. Transcript. ed when he spake of Bethel.

where he was known.

From the hour of his conversion to his death, he driven over the body of the sleeping man. steadily held on his way, and grew in grace. He

ther. I am his-I am going home." be embodied in the language of a sacred writer,- fight the boy? tell me the reason." gone,-and there are those who miss his face, and not do a wicked thing, sir, if they do call me a cow- ments, and he delighted in the display of her acweep—there are hearts that are full. His bereaved weep—there are hearts that are full. His bereaved ard."

This preparation is calculated but correct the bile and create wife and children, and circle of friends, feel that God calls them to drink bitter waters.

But he who thus

This preparation is calculated but correct the bile and create were an appetite, by restoring the digestive powers; and may be scribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.

This preparation is calculated but correct the bile and create an appetite, by restoring the digestive powers; and may be scribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake. weep-there are hearts that are full. His bereaved ard."

goodness; and the assurance is ours, that he can bind ing the commandments of God. up the broken hearts of affliction, and that every "It is more honorable to bear an insult with meek- not be otherwise than pleasing on the lips of a pretty mourner, who turns to him, shall walk beside his ness, than to fight about it. still waters, and lie down in his green pastures. To "Beasts and brutes that have no reason, know of us talking in that language—he rubbed his hands, and grandeur of eternity.

West Woodstock, Con., Oct. 14, 1835. Will the Boston Recorder, and the Christian Advocate and

Miscellaneous.

ECCENTRICITIES OF A MAD MAN. Mr. ---, a lawyer in Vermont, doing a good God." business, at once became insane; and took it into his head to abandon the practice of law, and engage in basket-making. He was, at first, a very awkward hand at this new employment, but, by dint of perseverance, he soon became very skilful, and could weave a basket as well as he had formerly woven an argument at the bar. He followed this business about six months, when, taking a new notion into his head, he abandoned it for that of chair-bottoming.

The material used in this occupation was bark which he stript from the trees in early summer, when it peels most easily. Having come home, one day, covered from head to foot with mud, he was asked where he had been, that he had got so thoroughly bedaubed. He answered, that he had been in a neighboring swamp after elm bark, of which he exhibited a strip about forty feet long.

"Do you remark this?" said he, triumphantly. "Yes; but how does that account for your being so muddy? It isn't usual to find mud on the top of a tree."

"No; but you may, sometimes, find it at the bottom, though. I'll tell you how I found it. I cut the bark near the root of the tree, and then stript it upward, expecting it would come to an end and break off, and run itself out after a while. But it hung on But not to lose the benefit of what I had done—that the head of the captain. The party were then drinkwas the point to be decided. I wished at least to save costs—but, pshaw! I forgot—I'm not a lawyer now. Well, as I was saying, I looked at the subject to see how I should secure the bark. It was too strong for me to break off. At any rate, thought I, there's more than one way to skin a cat, as a butcher would say. If I cannot break off this bark, I can climb up by it.—No sooner said than done. I seized hold of the strip, and, placing my feet against the trunk of the tree, ran up hand over hand. By this trunk of the tree, ran up hand over hand. By this method of climbing, you will perceive my back must have been downward, and nearly in a horizontal position—my feet being braced against the tree, and my my head standing from it in an angle of nearly ninety degrees. Having arrived at the proper height, I was then in a quandary, how to get my knife and of pocket, and how to get it open when it was out. If I let go with one hand, I was fearful the other would I let go with one h Died in Dighton, Massachusetts, on the 25th ult., then in a quandary, how to get my knife out of my Au. icr us look at an initial. It is enduced with life; Mr. Levi Loring, aged fifty-five years and six pocket, and how to get it open when it was out. If the very counterpart of love. It requires nothing but Thus has passed away, like the bright hue of sun- not hold me. However, said I, its neck or nothing. upon its lily cheek, to make it happy. You may talk set, a beautiful pillar of the Church—a most estimable | I'll try the experiment at any rate—so I gripped to it of sorrow, of misery, of death—but your words member of society—and a face, the charm of whose powerfully, with my left hand, while I took my knife are unmeaning. It has never felt the chills of disapsunshine constituted a principal ingredient in the out with my right, and opening it with my teeth, pointment; it has never withered beneath the pang

"And what do you think was the result?"

all well?" To which he replied, -"It is. My soul almost ready to give up; for John Taylor came for- and without another allusion to the cause of the exploreposes sweetly in the mercy of my Heavenly Fa- ward and said, "Come on then, and show that you sion.

"Help, Lord, for the godly man ceaseth!" He is The boys all stood still, while Edward said, "I will led. He seemed proud, too, of her mental acquire- teaspoonfuls. Spoonfuls, as the case may require. Children from one to two

invades the sanctuary of affection, to cloud its bright- |self, and will show that you are more afraid of the of speaking English, an accomplishment in which she ness and afflict his children, does it in wisdom and laugh and ridicule of your companions, than of break- excelled : she possessed considerable fluency, and that

this God we turn, while we mourn for our departed no other way to avenge themselves; but God has giv- listened with evident gratification as she prattled away brother and friend. He is now with angels, before en you understanding, and though it be hard to be in a tongue which he did not understand, and conthe throne. And O, when we leave this world and called a coward, and to submit to indignity and insult, tinued repeatedly to express his pleasure and satisfacits changes-when life, with its shadows and illu- yet remember the words of the wise man, 'He that tion. His tenderness for this mild and gentle being sions, has passed away forever, may it be our trium- ruleth his spirit, is greater than he that taketh a city.' was at least a redeeming point in his character, and phant destiny to pass on and mingle with him, in the Suppose you fight with this boy, and your compan- his attachment was repaid on her part by the most de-JOHN D. BALDWIN. ions all call you a brave fellow, what will this be when voted and entire affection. Poor thing! his death we are called to stand before God?

Journal copy the above notice, and thus oblige a portion of their accept a challenge and fight a duel to show his brave- ped up in him who had raised her from comparative ry, and thus displayed to all that he was a miserable obscurity almost to a throne, or whether it was that coward, who was afraid of the sneer and laugh of his she missed the being who, however harsh to others, companions. Rather follow the example of that was always, after his fashion, kind to her-whom she brave soldier who, when he was challenged to fight, had been long accustomed to cajole, to fondle, to said, 'I do not fear the cannon's mouth, but I fear guide, to moderate—the link was severed—her gentle

FORBEARANCE WITH FRAILTY.

BY MRS. SIGOURNEY. Scorn not the sinner,-though her name May dregs of deep abhorrence stir,-And though the kindling blush of shame Doth burn on Virtue's cheek for her

Judge not .- unless thy lin can tell. What wily tempters fierce and strong, Did the unguarded soul propel To ruin's hidden gulph along.

The downward road how fearful steep,-The upward cliff how hard to climb,-He only knows, whose records keep The undecypher'd grades of crime

Scorn not the sinner,-thou whose heart In purpose pure, is garner'd strong,-Claims penitence with thee no part? Doth pride to mortal man belong

By all thy follies unforgiven, Wert thou, at death's dread hour, accus'd, Even thou, might at the gate of Heaven In terror knock-and be refused.

A WISE BIRD .- A captain of a vessel had a canary like a suit in chancery—and I stript, and stript, until which was much attached to him, and which would it run up forty feet high, and as broad and strong as perch on his hand or head. One day the captain had ever. Thinks I to myself, there's no use in pursuing several to dine with him; the cage door was opened, the thing any farther, and so I'll enter a nolle prosequi. and the bird, after flying round the room, perched on was the point to be decided. I wished at least to ing wine, and he held up his glass, when the bird

the emptiness and heartlessness of the world. Oh,

WIFE.

Three and four times a week I received commands to mourning;—but it is an unspeakable consolation to know that we sorrow not, as others, without hope.

Our departed friend was a father in Israel. He was born in Plymouth, and was effectually awakened and converted to God in Duxbury, Mass., March

The company laughed heartily at the ex-lawyer's modes and customs—its army, its capital, and its domain of the soil!

The company laughed heartily at the ex-lawyer's modes and customs—its army, its capital, and its domain of the following named medicines accompany and envelope each bottle. which even foreigners know well.

Mr. Loring was, in every respect, a man of uncommon excellence. Mild and firm in his character, and, on all occasions, the minister of peace and benevolence, he was universally esteemed in society;—artiable and affectionate in his disposition and mannature.

Singular Anecdote.—A gentleman, now residing in London, whilst travelling outside of one of the north mails, was witness of the fact I am about to relate. It was a dark night, and, as the mail was travelling at the usual rate, a dog barked incessantly benefit to decrease and order of the following diseases which difficulty pacified—a task upon which I dared never to venture—I could only look on and list-north mails, was witness of the fact I am about to relate. It was a dark night, and, as the mail was travelling at the usual rate, a dog barked incessantly benefit to decrease and order of the following diseases which difficulty pacified—a task upon which I dared never to venture—I could only look on and list-north mails, was witness of the fact I am about to relate. It was a dark night, and, as the mail was travelling at the usual rate, a dog barked incessantly benefit to decrease of passion, he was with difficulty pacified—a task upon which I dared never to venture—I could only look on and list-north mails, was witness of the fact I am about to relate the following diseases which them and unforcescent excesses of passion, he was with difficulty pacified—a task upon which I dared never to venture—I could only look on and list-north mails, was witness of the fact I am about to relate the following diseases which is the was with difficulty pacified—a task upon which I dared never to venture—I could only look on and list-north mails, was witness of the fact I am about to relate the following diseases which is the was with difficulty pacified—a task upon which I dared never to venture—I could only look on and list-north mails, was witness of the fact I am about to relate the following diseases which the was with difficulty pacified—a task upon which I dared nev In these sudden and unforeseen excesses of passion, nevolence, he was universally esteemed in society;—
amiable and affectionate in his disposition and manmers, he was devotedly loved by his friends;—steadfast and intelligent in his piety, he was an ornament
to his Church. His piety was neither periodical nor
spasmodic. It resembled, neither a raging cataract
nor a stagnant pool. It eminently resembled the
description of true piety, which God gave by his
prophet. His peace was "like a river;" and the inmers dark night, and, as the mail was travelling at the usual rate, a dog barked incessantly begraceful tenderness and endearments calmed down the
storm; she petted him like a froward child, and with
a doubting pause or half muttered growl, his good
humor returned. This charming and accomplished
the guard got down to drive the animal away. The
dog ran before the guard, and then returned to him,
making use of such peculiar gestures, that he was
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storm; she petted him like a froward child, and with
storm; she petted him like a froward ch prophet. His peace was "like a river;" and the in- induced to take out one of the lamps, and follow the prise to me by what strange freak of destiny, a being fluence of his character was poured, through society, dog. After doing so, for one hundred yards, he so mild and gentle in manners, so graceful, so tender Directions for using this preparation accompany each box fluence of his character was poured, through society, dog. After doing so, for one number yards, ne in streams of healing and gladness. The memory of his excellence will not soon die, among his friends, horse grazing by the side of him. But for this excellence will not soon die, among his friends, horse grazing by the side of him. But for this excellence will not soon die, among his friends, horse grazing by the side of him. But for this excellence will not soon die, among his friends, horse grazing by the side of him. But for this excellence will not soon die, among his friends, horse grazing by the side of him. But for this excellence will not soon die, among his friends, horse grazing by the side of him. But for this excellence will not soon die, among his friends, horse grazing by the side of him. either in Duxbury or Dighton, or in any other place, traordinary sagacity and affection of the dog for his seems stranger still, she loved him, and thence perhaps, the secret of her influence. I have seen him often playing with her long ringlets, or fondling in his vial. master, the coach would, most probably, have been haps, the secret of her influence. I have seen him ofsteadily held on his way, and grew in grace. He immediately consecrated his house to God; and it was, over afterwards, open for religious worship. Many are the happy and powerful meetings, which have been held beneath his roof. During the summer previous to his death, his light shone with unwonted hrightness. He frequently expressed a perwonted brightness. He frequently expressed a persuasion, that his time was short; and appeared fike one in earnest to finish his work, and be in readiness to go up higher. When death came, he sunk peacefully, and went home in triumph. While dying, he was asked by his wife,—"Is your soul in peace?—Is was asked by his wife,—"Is your soul in peace?—Is almost ready to give up; for John Taylor came for and without another allusion to the cause of the explosion."

My don't you fight John Taylor then, when he dared by any boy."

"Why don't you fight John Taylor then, when he dares you? I would not be dared by any boy."

"He is afraid," said Charles Jones, as he put his finger in his eye and pretended to cry.

"I am not afraid," said Edward; and he looked without another allusion to the cause of the explosion to a coward."

Superfine Flour of Elm Bark.

This article is a valuable seposition in Pleurisy, Diarrhoea, Catoring, Dysenicry, Quinsy, Consumption, inflammation of the almost in spite of himself, the smile she sought so anxiously, came at her bidding: he would look into her eyes, kiss her little hand, and seat himself again, and without another allusion to the cause of the explosion.

The Halman's Cough Surun.

ward and said, "Come on then, and show that you are not afraid."

He is gone,—and the feelings of his church may be embodied in the language of a sacred writer,—

the image of the sacred writer,—

the is gone,—and the feelings of his church may be embodied in the language of a sacred writer,—

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the is gone,—and the feelings of his church may be embodied in the language of a sacred writer,—

the is gone,—and the feelings of his church may be said, "Why do you not fight the boy? tell me the reason."

This Cough Syrup is a most valuable medicine for loosening a hard dry cough, and for those who are inclined to consumptive labels. It is valuable for children, in coses of whooping but she was a plaything with which he never quarrel
the is gone,—and the feelings of his church may be said the played with her as a child would with a doll:

but she was a plaything with which he never quarrel
the seemed almost to encourage her interference, and her played with her as a child would with a doll:

but she was a plaything with which he never quarrel
the seemed almost to encourage her interference, and her played with her as a child would with a doll:

but

of speaking English, an accomplishment in which she excelled: she possessed considerable fluency, and that least possible smack of foreign accent, which could not be otherwise than pleasing on the lips of a pretty

Holman's Drops for Fits.

A great number of children affleted with Fits arising from various causes, as well as numerous adult cases of falling sickness, have been radically cured by a proper use of this medicals. Directions accompany each vial. woman. Constantine took great pleasure in hearing broke the slight cord which attached her to life; wheth-"Many a poor deluded man has been drawn in to er that it was her whole soul, her existence, was wrap-

obscurity almost to a throne, or whether it was that s he missed the being who, however harsh to others, was always, after his fashion, kind to her—whom she had been long accustomed to cajole, to fondle, to guide, to moderate—the link was severed—her gentle heart broke under the shock, and she sunk into the grave which had received her husband.—Monthly Magazine.

HE THAT SPARETH THE ROD, HATETH HIS SON.—A certain farmer had an only son, to whom he was greatly attached, and never could think of chastising him for his faults. When he arrived at the age of twelve years, he bade adieu to his father's house, and went away. For nearly twenty years he was never heard of. It happened, however, that the old man was under the necessity of taking a journey a considerable way, with a large sum of money. He had to pass a wood; and, as he went on, a man rushed from it, seized his horse, and demanded his money. The old man remonstrated with him. He would not hear, but again demanded his money. Most reluctantly he gave it up. The robber gazed at him, and said, "Do you know me?" he repeated.

"No," said the old man.

"Do you not know me?" he repeated.

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"No," said the hear throther it to the sale of the above medicines may be found in a pamphlet published by the Proprietor, which usy as at any other large establishment in the Union. The at any other large establishment in the Union. As at any other large establishment in the Union. The at any other large establishment in the Union. The at any other large establishment in the Union. The above medicines may be found in a pamphlet published by the Proprietor, which may be found in a pamphlet published by the Proprietor, which may be found in a pamphlet published by the Proprietor, which may be found in a pamphlet published by the Proprietor on the Agents.

The following persons are agents for the sale

"Do you not know me?" he repeated.

"No, I do not know you." "Well," repeated the robber, "I am your son!" and returning his money, added, "Had you corrected me when young, I might have been a comfort to you; but now I am a disgrace to you and a pest to you; but now I am a disgrace to you and a pest to society."

A flirting girl is indeed bad enough, but a flirting married woman should be an object of contempt, wherever she appears.

FRANKLIN SEMINARY.

DR. CHARLES HOLMAN, Nos. 9 & 10 Penhallow street, Portsmouth, N. H., AS prepared and constantly on hand and for sale, whole sale and retail, the following Medicines: Nature's Grand Restorative.

of long standing, hoarseness, shortness of breath, nervous com-plaints, &c. which is frequently the effect of disease. Its virtues surpass any thing heretofore known, in removing St. Vitus Dance; two bottles have been known to cure this alllicting dis-

Holman's Bone Ointment. This ointment stands at the head of all remedies for the fol-

Itch Ointment.

Vegetable Elixir.

Fine Slippery Elm, for Poultices.

Dr. Holman's Cough Syrup.

Vegetable Bitters.

Holman's Essence of Cayenne.

This truly valuable and pleasant preparation possesses every possible advantage over that in its crude state.

Dr. Holman's Cough Powder.

This Cough Powder is a most valuable remedy for common colds, whooping cough, and coughs of long standing. It has been long tested, and is recommended to the public as one of the most valuable medicines now in use.

he most valuable medicines now in use.

Direction.—Take half a teaspoonful in molasses on going to Dr. Holman's Jaundice Powders.

Dr. Holman's Jaundace Provaers.

This powder is one of the best Jaundice preparations now in use for this distressing complaint. It warms and cleanses a foul stomach, and produces a healthy state of the bile.

A most distressing case of Jaundice accompanied with great debility, was recently cured in this place, in the course of three days, by the powder. Directions with the box.

Also a very general assortment of medicinal herbs, roots, leaves, &c. are constantly on hand at wholesale or retail, at as

EMERSON'S ARITHMETICS.

dren from five to eight years of age.

PART SECOND contains, within itself, a complete system
of Mental and Written Arithmetic, sufficiently extensive for

of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full development of its higher operations.

The three books are the result of five years' labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent works. Among those who recommend the work are - Professor Joslin, of Union College, Schenectady; Professor Pierce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which lappears to unite the greatest advantages, and report the same

lappears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second, and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Macintosh, Jr. and seven others.)

As a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "That Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

and Sequel."
Emerson's Arithmetics, and also KEYS to the same for the use of Teachers, are published by RUSSELL, SHATTUCK, & CO., Boston.

SINGING BOOKS.

A S the season is approaching for the commencement of Singing Schools, the subscriber would give notice that all the varieties of Singing Books will be furnished at the publishers' prices, at No. 19 Washington street.

Sept. 30.

D. H. ELA.

LIVE GEESE AND RUSSIA FEATHERS, AT Nos. 8 & 10 DOCK SQUARE, BOSTON.

POGERS & HASKELL offer for sale best Northern and
Western Live Geese and Russia FEATHERS, which are
warranted free from smell or moths.

July 8.

WHITTIER & WARREN. WARRANTED BOOTS AND SHOES of all descriptions, by the package or single pair, No. 14 Dock Square, (opposite Faneuil Hall,) Boston. tf Sept 9.

BOSTON INDIA RUBBER FACTORY. THE BOSTON INDIA RUBBER FACTORY have taken a Warehouse at No. 8 State street, where they now offer for sale such articles as are manufactured at their Factory, consisting of as great a variety as at any other establishment in this city. All goods offered to the public at the above warehouse will be stamped with the Factory's name, and warranted of the first quality, and in no cases will higher prices be charged than a other establishments. other establishments. The public are respectfully invited to call. Purchasers from the South and West will find a good assort-

ent, adapted for those markets.
FREDERICK GOULD, Agent. FURNITURE AND CHAIRS.

ROGERS & HASKELL, continue to keep for sale at Nos.

Chairs, which they offer very low for cash.

July 8. BOTANIC INFIRMARY.

Let the Sick read and attend!

THE subscriber would give notice to the public generally, and to his friends particularly, that he has opened a Botanic Infirmary in Methuen village, Mass., where he will be happy to receive and attend upon any who may favor him with their Patronage.

The subscriber feels confident, from his own experience and

The subscriber feels confident, from his own experience and observation, that the Thomsonian system is in itself sufficient to meet every disease, and every exigency to which human nature is heir. He has seen fever—that scourge of mankind—bow and submit to the powerful effect of vegetable remedies, in the short space of twenty-four hours. If any doubt, let him come and see,—and if the system, upon trial, prove good, advocate it; but if bad, then, and not till then, discard it.

A female nurse, well qualified for the business, will devote all her time in attendance upon the female patients, who may repair to the Infirmary for the recovery of their health.

An assortment of Vegetable Medicines will be kept for sale at the Infirmary, among which are the following articles, viz.—Restorative Syrup, Rheumatic Drops, Vegetable Powders, Valuable Bitters, Rheumatic Linament, &c. &c.

Oct. 7.

3mos.

L. H. BENNETT.

BOOK AND JOB PRINTING EXECUTED with neatness, and on reasonable terms, the HERALD OFFICE, 19 Washington street.

TERMS OF THE HERALD.

1. The Herald is published weekly at \$2.00 per annum, f paid within two weeks from the time of subscribing. If paynent is neglected after this, \$2.50 will be charged, and \$3.00

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2. All subscriptions discontinued at the expiration of eighteen

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3. All the travelling preachers in the NewEngland, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.
4. All Communications on business, or designed for publication, should be addressed to Benj. Kingsbury, Jr., post paid, unless containing §10,00, or five subscribers.
5. All biographies, accounts of revivals, and other matters involving facts, must be accompanied with the names of the writers.



ZION'S HERALD...I

BOSTON, WEDNESDAY, NOVEM

It is known extensively to the con a Sermon on the "Danger of being (been published by the Rev. Dr. Spi ny, which has been reviewed by SARGENT, Esq. of Boston, in four and published in Zion's Herald. are the six last numbers of that I were thought to contain matter of est to the Churches; and they a

with the hope that all professing

give them an attentive perusal.

NO. IX.

" Danger of being Over-wise. A ! June 7th, 1835, in the Second Pres in Albany; by William B. Spragu of the said Church,"

We now present our readers with paragraph of the Doctor's discourse:

"Brethren, whatever you may think these remarks now, I verily believe t when every one of you will be satisfied pleading in behalf of the Temperance ca that I have said, God's institutions wil ever arrays itself against them, will c counsel you, then, as the friends of T ware how you even seem to sanction th rely on it, God will not smile on any effe pugn his authority, though it be profes advancement of his honor; and even ceed, it will be found ultimately to have it the principle of self-destruction. Le cause be kept upon its own proper gro own legitimate limits, and God's bles and the blessing of many, ready to peri it; and new and ardent friends, from cluster around it; and its triumphs wil fully celebrated on earth, but we may will swell the anthems of Heaven. B arise on the ruin of God's institutions, that the days of its heaviness and mou and it will be well, if we do not have or ing to the grave where it is entombed, ness of our spirits, to ask concerning it

As we have followed on, after the man, we have endeavored to show

frivolous were his apprehensions God's holy institutions nor the cat are in the least possible danger, from have excited his alarm. We bel temperance to be the cause of God; temperance to be the classe of only, stand, if its measures be in oppose than a house divided against itsel institutions of divine appointment, the whenever the holy communion is from the cause of temperance, or t advocates ;-whenever the one or t in the public esteem, we shall reje fragment of this glorious temple and national concord, and the very perance Society swept from the su But how vain are these fears! tuitous are the maledictions, and admonitions of this reverend gen temperance cause," says he, "be k per ground, and within its own legi own proper ground !—Its own legi have neither the inclination nor th the movements of this magnificent world within the narrow boundarie It has bestridden the ocean and the alone will set a limit to its glorious is the world, and every child of A his sickle to the harvest. Its aim the removal of INTEMPERANCE and some evils from the earth. It c erations to the banishment of a Drunkenness was denounced, ag people, as a national curse, by A before the contrivance of alcohol b evils of intemperance may there scourge the earth, while the mea remain. These means it is the ob tion to remove, in all their variety less for its success, upon "ardent, the steady co-operation of cool-hed The friends of the temperance assured, that the removal of the ecan no more be effected, by the spirit alone, than the crime of mur of one particular weapon. Wh liquor is presented to the lip of a less in obedience to the highest THERE IS "the proper ground," s mate limits" of the temperance voutly to be hoped, that the temp God will not be the last strong enemy of the human race. It w unreasonable perversion of funda the friends of temperance, while truth upon the poor, that "stro should forbear to urge upon the r mocker." It is the province of t cannot directly prevent the use of to bring their employment into n mingle mortification with the m by the irresistible force of moral bold and open-mouthed wine dri with far less frequent and more convince the man of God, upon most eminent physicians upon ea acerbates his mondayish, feeling

storative in wine; to satisfy the champaigne, that woman, who w and first at the tomb, should be priate station here; and no long participation of a beverage which ner sex, by the ancient Romans, foulest of crimes, sustain the cau the influence of female example. en desperation, furnished with its implements of debauchery ;-th with its gorgeous furniture, its bowl, of massive silver, or porc Villeroi; the bacchanalian board, many varieties of intoxicating dri Holman's Drops for Fits.

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EMERSON'S ARITHMETICS. TE NORTH AMERICAN ARITHMETIC, by Frederick Emerson, late Principal of the Department of Arithmetics, Boylston School, Boston, is now completed. The work

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three Parts.

RTF FIRST is a small book, designed for the use of chilfrom five to eight years of age.

RTF SECOND contains, within itself, a complete system
ental and Written Arithmetic, sufficiently extensive for
non schools.

RTF THIRD, for advanced scholars, comprises a review
e elementary principles of arithmetic, with a full developof its higher operations.

We three books are the result of five years' labor; and their
tation is established by the approval of gentlemen, who do
end their names to give countenance to indifferent works.

Ing those who recommend the work are - Professor Joslin,
nion College, Scheneteady; Professor Pierce, of Harvard
ersity, Cambridge; E. Bailey, Principal of the Young LaHigh School, Boston; S. W. Seton, Visitor for the Public
tool Society, New York; W. R. Johnson, Principal of the
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FREDERICK GOULD, Agent.

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MION 9



HERRAID.

EXTRA.

ZION'S HERALD ... EXTRA.

BOSTON, WEDNESDAY, NOVEMBER 4, 1835.

It is known extensively to the community, that a Sermon on the "Danger of being Overwise" has been published by the Rev. Dr. Sprague of Albany, which has been reviewed by LUCIUS M. SARGENT, Esq. of Boston, in fourteen numbers, and published in Zion's Herald. The following are the six last numbers of that Review, which were thought to contain matter of special interest to the Churches; and they are republished with the hope that all professing Christians will give them an attentive perusal.

NO. IX.

" Danger of being Over-wise. A Sermon preached June 7th, 1835, in the Second Presbyterian Church in Albany; by William B. Sprague, D. D., Pastor of the said Church."

We now present our readers with the concluding paragraph of the Doctor's discourse:-

"Brethren, whatever you may think of the freedom of these remarks now, I verily believe the day will come when every one of you will be satisfied that I have been pleading in behalf of the Temperance cause; for, after all that I have said, God's institutions will live, and whatever arrays itself against them, will come to nought. I counsel you, then, as the friends of Temperance, to beware how you even seem to sanction this innovation; for, rely on it, God will not smile on any effort that goes to impugn his authority, though it be professedly made for the advancement of his honor; and even if it seem to succeed, it will be found ultimately to have had concealed in it the principle of self-destruction. Let the Temperance cause be kept upon its own proper ground, and within its own legitimate limits, and God's blessing will be in it; and the blessing of many, ready to perish, will come upon it; and new and ardent friends, from every side, will cluster around it; and its triumphs will not only be gratefully celebrated on earth, but we may reasonably believe will swell the anthems of Heaven. But let it attempt to arise on the ruin of God's institutions, and I forewarn you that the days of its heaviness and mourning are at hand; and it will be well, if we do not have occasion to go weeping to the grave where it is entombed, and, in the bitterness of our spirits, to ask concerning it,—" Can these dry and it will be well, if we do not have occasion to go weep-

As we have followed on, after the reverend gentleman, we have endeavored to show how extremely frivolous were his apprehensions of evil. Neither God's holy institutions nor the cause of temperance are in the least possible danger, from the causes, which have excited his alarm. We believe the cause of temperance to be the cause of God; and it can no more stand, if its measures be in opposition to his will, than a house divided against itself. Whenever the institutions of divine appointment, and, more than all, whenever the holy communion is in any real danger, from the cause of temperance, or the operations of its advocates ;-whenever the one or the other must fall, in the public esteem, we shall rejoice to see the last fragment of this glorious temple of domestic repose and national concord, and the very name of a Temperance Society swept from the surface of the earth. But how vain are these fears! How entirely gratuitous are the maledictions, and fulminations, and world within the narrow boundaries of space or time. It has bestridden the ocean and the land, and eternity alone will set a limit to its glorious career. The field is the world, and every child of Adam is called with his sickle to the harvest. Its aim is nothing less than the removal of INTEMPERANCE and its train of loathsome evils from the earth. It confines not its operations to the banishment of a single inebriant. Drunkenness was denounced, against an offending evils of intemperance may therefore be expected to scourge the earth, while the means of intemperance | rentes.' remain. These means it is the object of the reformation to remove, in all their variety of forms. It relies less for its success, upon "ardent friends," than upon the steady co-operation of cool-headed, cold water men. The friends of the temperance cause are perfectly assured, that the removal of the evils of intemperance can no more be effected, by the removal of ardent spirit alone, than the crime of murder, by the removal of one particular weapon. Wherever intoxicating "Did our blessed Lord and Master so command the use in the presented to the lip of a human being, unless in obedience to the highest medical authority, there is "the proper ground," such are "the legitimate limits" of the temperance cause; and it is devoutly to be hoped, that the temples of the most high God will not be the last strong hold of this mortal guage of those, who write, very philosophically, of wine, the unfermented juice of the grape is not called wine, the unfermented juice of the grape is not called wine, the unfermented juice of the grape is made truth upon the poor, that "strong drink is raging" champaigne, that woman, who was last at the cross priate station here; and no longer, by an indelicate cating wine, at the Lord's Supper. Let us then departicipation of a beverage which was forbidden to fine our terms. er sex, by the ancient Romans, because it led to the foulest of crimes, sustain the cause of immorality by the influence of female example. The den of drunkimplements of debauchery;—the glittering saloon, with its gorgeous furniture, its hot whiskey-punch

many varieties of intoxicating drink, as were exhibit-

ed upon the table of Nasidienus, the prototype of all the hyprious and ostentatious coxcombs of modern imes ;-all these are the "proper ground," the "legitimate limits," of the temperance cause. No place so vile, no place so holy, that the genius of temperance may not enter there, for the work of expurgation.

The subject in hand is of the gravest character; but, in full contemplation of the solemn prophecy, at the end of this discourse, we cannot restrain a smile. which we certainly should never indulge, if we could for a moment believe, with Dr. Sprague, that the exclusion of alcohol would, in effect, be an attempt to rise on the " ruin of God's institutions."-" Let it tempt to rise on the ruin of God's institutions, and I forevarn you that the days of its heaviness and mourning are at hand; and it will be well if we do not have occasion to go weeping to the grave where it is entombed, and in the butterness of our spirits to ask concerning it, Can these dry bones live?" Should this really take place, no person, who indulges himself in the use of my intoxicating beverage, however fluently he may weep, will ever be permitted to occupy the station of chief mourner.—The sublime and the ridiculous were never nearer neighbors than in the compass of this brief quotation. "Can these dry bones live?" If they cannot live, without being moistened and refreshed with fermented wine, let them bleach upon the sand. "Can these dry bones live!" Those rivers of purifying waters, which are passing over the earth, are not likely to be stayed by the wand of a modern prophet. Such a prediction is not speedily to be fulfilled

" Rusticus expectat, dum transeat amnis, at ille

This magnificent enterprise is now in full freshness and vigor. Its operations have been principally di-rected, hitherto, to the relief of the middling classes and the poor. Rum and ruin have been compelled to let go their hold upon thousands and tens of thousands, who were the slaves and worshippers of idols. Many, who were receiving the wages of an unkind and cruel occupation, have turned away from the traffic in broken constitutions and broken hearts.-Many, who were the leaders in scenes of riot and drunkenness, have burst the bandages of a moral death, repented of their transgressions, and now lead their happy families in prayer to the Father of mercies. An army of holy men send forth their morning and evening orisons to God, in behalf of this holy cause. It aspires to apply a corrective to the sin of intemperance in high places, among the opulent and the fashionable portion of man and womankind; and, alas! it is destined, as the Doctor fears, to become a heap of "dry bones;" and, to have the cup of its mortification embittered still more, by having the inquiry propounded at its grave, "Can these dry bones live?" When it is thought advisable to attempt their resuscitation, it may be well to employ the finger of a

temperance. We have already stated, that this sermon had been purchased in quantities, for distribution, by the rumsellers of Albany. It has been extelled to the skies by the editors of rum and infidel journals. Within the last few days, we have been informed, by a highly respectable Presbyterian clergyman, that, being lately in Albany, he sought shelter from a very sudden and violent shower of rain, in the door of a grocery. Sundry persons had come thither beside himself. As they were likely to be detained for some time, for the sake of conversation he made a remark in connection with the subject of temperance. He was answered with a shout of ribaldry and laughter, while several of those present concurred in the opinion, delivered by one, who seemed to be a champion, that Dr. Sprague had "settled the matter for temperance!" Now we do not accuse the reverend Dr. Sprague of intending to produce such a result as this. But we consider him exceedingly blameworthy, in sending forth into the world such an ill digested performance. It was his duty to have calculated the admonitions of this reverend gentleman! "Let the use, which would be made of it, by the enemies of the temperance cause," says he, "be kept on its own proper ground, and within its own legitimate limits." Its own proper ground !- Its own legitimate limits !- We forth, in the compass of a nutshell, and with a Chrishave neither the inclination nor the power to restrain the movements of this magnificent revolution of the nent characteristic of this discourse. A sincere and devoted friend of any cause, when he undertakes to censure publicly the conduct of a very large, active and highly respectable number of its managers and most disinterested friends, if he have any control of his temper, will be cautious to give no handle to those who notoriously oppose this cause, on selfish and general grounds. So very differently has Dr. Sprague conducted in this matter, that we believe the real friends of the cause will not be willing to admit his people, as a national curse, by Almighty God, long before the contrivance of alcohol by distillation. The shrewd man of Troy-" Timeo Danaos et dona fe-THEOPHILUS.

NO. X.

We now propose a brief examination of the main question, which we are unable to state more clearly

unreasonable perversion of fundamental principles, if the friends of temperance, while they enforce the by fermentation. On the other hand, there will be found, in the Hebrew Scriptures, several words, some should forbear to urge upon the rich, that "wine is a mocker." It is the province of the reformation, if i and some of them the unfermented juice of the grape; cannot directly prevent the use of inebriating liquors, and for all these words the Greek translators have afto bring their employment into merited disrepute; to forded but one word olvos, in English, wine. Hence mingle mortification with the mischievous draught; it may have arisen, that some able writers upon this by the irresistible force of moral power, to compel the interesting subject have been misunderstood. They bold and open-mouthed wine drinker to be content, are opposed to the use of wine at the communion, be with far less frequent and more private potations; to lieving that wine cannot exist without fermentation; convince the man of God, upon the testimony of the most eminent physicians upon earth, that he only exacerbates his mondayish, feelings, by seeking a restorative in wine; to satisfy the female sipper of themselves to differ from those, with whom they enand first at the tomb, should be found in her appro-

We employ the word wine in the comprehensive sense, and speak of it as fermented or unfermented, as we may have occasion. In this sense it was employen desperation, furnished with its coarse and broken ed by Christ himself, when he alluded to the folly of putting new wine into old bottles. New in this connection can only be understood as unfermented; for it bowl, of massive silver, or porcelain from Sevres or is not easy to understand in what way the leathern Villeroi; the bacchanalian board, burthened with as bottles, referred to, were in danger of being ruptured, unless by the process of fermentation.

I. Our Lord has no where commanded the use of fermented wine at the eucharist. II. If it could be shown that fermented wine was

used at the original institution, it by no means follows, that its continued use, at the Lord's Supper, is essential to a just performance of the rite.

III. Alcohol, in the present condition of public sentiment, is offensive at the Lord's table, and therefore the employment of fermented wine, at this holy

festival, is productive of "painful associations, by which our communion is embarrassed and embittered." IV. The unfermented juice of the grape may be had in sufficient quantity for communion use, at all sensons of the year, and in all parts of the world.

I. Our Lord has no where commanded the use of fermented wine at the eucharist.—Wine is not even named in any part of the New Testament, in connection with the Lord's Supper. The Jews, Greeks, and Romans were in the habit of drinking their fermented wine diluted; thus Henderson on Wines, chap. vii.: To drink wine unmixed was held disreputable; and those, who were guilty of such excess were said to act like Scythiaus, Entozo Diour. To drink even equal parts of wine and water, or, as we familiarly term it, half and half, was thought to be unsafe, and in general the dilution was more considerable, varying according to the taste of the drinkers and the strength of the liquor, from one part of wine and four of water to two of wine and four or else five parts of water."—The unfermented juice of the grape was also a common drink in those days, when our Lord was upon earth. What mortal then can decide whether fermented or unfermented wine was used at the original institution? When the disciples inquire in what place the passover shall be eaten, the Master directs them to go into the city and follow a man, whom they would see, carrying a pitcher of water who would show them an upper chamber, furnished and in order. But he says nothing about wine. Now we infer not from this, or from any other circumstance, that water alone was used in the original celebration; but we have no doubt, that the article, whatever it was, was diluted with water, according to the well established custom of the day. Our Lord gave the cup το ποτήριοr, to his disciples, and bade them but still we are not told, that the contents were wine. Having done this, he declares to them that he will no more drink of the "fruit of the vine," γεννίμα-τος τῆς ἀμπέλου, until he shall drink it new in the kingdom of his father. After these words, he rises from the festival and goes forth. Now, in all this, there is no command to drink wine. There was a command of the rite. to drink something; and, from these words of our Redeemer, we have no doubt that it was "the fruit of ' The fulfilment of this command being im possible, in its literal sense, we must take it for grant-

plain, intelligible, and satisfactory.-But, when we are told, that this juice of the grape must be fermented, before it can become "the fruit of the vine," we are instantly reminded of Dr. Swift's dialogue, upon the subject of transubstantiation, in which he attempts to demonstrate, that a brown loaf is a shoulder of mutton. Whenever we are ready to believe, that the juice of the grape must be fermented before it can become "the fruit of the vine," we shall be ready also to believe in the liquefaction of the blood of St. Januarius. It is more easy to account for the introduction of such an absurdity into the minds of men, than for its continuance there, in opposition to the laws of common sense. We know, that fermented wine was used at the communion, by the earlier Christians; in the Apostle's severe rebuke, we have a painful record of the fact, that some of them were drunken even at the table of their Lord. Have we any right to infer, not as a matter of guess-work, but as a matter of rational deduction, that fermented wine was employed at the original institution, because it was employed by the earlier Christians, in the celebration of the supper, after the death of our Master? We think not. The question is not what they did: command, "no this," was ever intended to com their example, it appears, was not always an example to be followed. The question is what was done and commanded to be done, by Jesus Christ. At some distant era, the practice of the last three hundred years may be cited as authority, with as much propriety, as the practice of those very disciples, who were drunk at the table of their Lord. The command comes not to us from them, nor through them, as interlocutors between Christ and us. The words of our blessed Redeemer, the very words of his command, are as intelligible to us, as they were to the Christians of those early times. They have come down to us unimpaired. Whatever disputation may have arisen upon some other parts of our common translation from the original Greek, the meaning of these three words, which we have quoted, has never been questioned, to the best of our knowledge. They

ed, that our Lord intended the expressed fruit of the

vine, that is, the juice of the grape. So far all is

and nothing less than "the fruit of the vine." Those persons, who conceive that the Lord's Supot be duly celebrated, without a literal and exact observance of all particulars, will agree with us, of course, that we cannot be too careful, in our edience to the command of our Lord. If it be so very important to perform the rite specifically, the command must be specifically obeyed. No more, of course, can be demanded of communicants than that they drink of "the fruit of the vine;" and this we st certainly do, if we drink the unfermented wine To demand more than this, and to insist on fermented wine at the Lord's table, is a very hazardous experiment, for those, who insist upon a specific perform ance, inasmuch as no such command can be found in the Bible; and such persons permit their imaginations presumptuously to supply a fancied deficiency in the commands of our Saviour.

have ever been considered as meaning nothing more

We have attempted to show that the communicant who drinks "the fruit of the vine," i. e. the unfermented juice of the grape, complies with his Lord's command. It really seems to us, that it would be an insult to the understanding, to press this matter farther, at the present time.

Many, who, upon common occasions, have agreed to abstain from brandy, and who maintain that the sale and use of it are morally wrong, continue in the use of fermented wine. They would undoubtedly smile at our simplicity, should we ask them if brandy were the fruit of the vine. They would say that it was not; and they would answer truly and philo-sophically. If we should remind them, that brandy vas originally the juice of the grape, converted into wine, and from wine to brandy, they might very per-tinently reply as follows.—"Here is a quantity of dust, in no way distinguishable from the common dust of the earth—in its present state it cannot properly be called the fruit of the womb; neverthele this dust was produced; by the decomposition of a mass of matter, which was once a living man. It would be rather an unusual use of language to speak of organized matter, or of a cotton shirt, as one of the fruits of the earth; and der'ul productions."—Page 62.

The positions which we shall endeavor to main- | yet nothing could be more proper than to speak thus | of the raw material, either in the bole, or lying loose and detached from it. The gas elicited from burning charcoal, is a poison, and will destroy life ;-can this poison, with any propriety, be called the fruit of the oak, or the walnut, or the pine, from which this charcoal is prepared? Assuredly not .- The alcohol, produced by the distillation of wine, is a poison, and will destroy life. Can this alcohol, with any propriety, be called "the fruit of the vine?" Assuredly not.

—The alcohol produced from the juice of the grape, y fermentation, is the same alcohol, in all its properties, and powers, as that, which is produced from wine by distillation. It seems to have the same effect, in "stealing away the brains" of "kings, priests, and prophets," in modern times, as it had in the days of Jeremiah. Such alcohol is therefore a poison. such alcohol, with any propriety, be called "the fruit of the vine?" Assuredly not. Alcohol, therefore, whether the product of distillation or fermentation, is NOT "the fruit of the vine."-It would be an unusual designation, to speak of vinegar as "the fruit of the vine:" yet those learned gentlemen, who seem to think that fermentation is essential to make the natural juice of the grape "the fruit of the vine," have a two-fold reason for believing vinegar to be such, since

it undergoes both the vinous and acctous fermentation. Now, we have endeavored to show, first, that if any particular liquor is commanded to be used, at the eucharist, it is "the fruit of the vine;" secondly, that alcohol is NOT "the fruit of the vine." The alcohol in fermented wine pervades the mass;—a novel creation s produced ;—the original principles are changed ; *is now diluted alcohol; -it is no more "the fruit of the vine." It does surely appear, from this reasoning, that no reflecting Christian, who believes that his Master expects a *literal* fulfilment of the command, can drink fermented, i. e. alcoholic wine at the communion, for the plainest of reasons, because it is not "the fruit of the vine," which our blessed Redeemer commanded to be received. The natural juice of the grape, unfermented, unchanged, is the only "fruit of the vine" which a communicant can "drink." great deal more might be said in support of our first position. But we leave our remarks on this point for the consideration of all conscientious disci-

Our second position is this:-If it could be shown that fermented wine was used, at the original institution, it by no means follows that its continued use, at the Lord's Supper, is essential to a just performance

If we have proved, that unfermented wine may with propriety be used at the eucharist, it may be asked, if to press the matter any farther be not a work of

supererogation? We think not. In the letter of Professor Stuart to Dr. Sprague, in the Temperance Intelligencer for August, that able and learned writer propounds a few interrogatories to the Doctor in these words:—"The bread, which our Saviour brake, was surely unleavened. No other was in existence among the Jews on the Passover day. How do you justify the use of leavened bread at our sacramental tables? Reasoning as you do, I am not able to see why the letter of this command i not to be taken; nor what authority you can find for administering the Lord's Supper any where but in an upper chamber, at night, the guests lying down around a triclinium, the dress, and furniture, and wine, and bread, in all respects the same as originally."—Some future generation may contemplate the labors of this pious and learned man, to prove that alcohol is not re quired for the celebration of the Lord's Supper, in the same manner, that we now review the efforts of Rich ard Hooker in his Ecclesiastical Polity, and of a thou sand others, to expose the absurdity of transubstantis

To these inquiries, however, Dr. Sprague will not have the least embarrassment in furnishing a reply. quite as satisfactory as any thing, which may be fo in his original discourse. He will deny, that the prehend such unimportant particulars, as the room, the *triclinium*, the dress, etc. He will say it was not only celebrated in an upper room, but in a city, and therefore all, who desire to yield obedience to their Lord's command, must repair to some city, on communion days, however remote from their dwellings. He will say to the Professor, that by proving too much, he has destroyed this part of his argument .-In relation to the bread, he will fly for refuge among the ancient Greek Churches, who disputed as furious ly about the bread, as the Doctor does about the wine The Greek Church," says Jahn, in his Biblical Archæology, sec. 354, "contend that the last supper of the Saviour was not the paschal supper, and that, in instituting the eucharist, he made use of leavened bread. Some individuals, in the Latin Church, agree in this opinion."-Or the Doctor may try to escape, on the opposite tack. He may say, if we have done wrong by our inattention to these particulars, which you enumerate, we shall not mend the matter, by neglecting another particular; and, rather than give up the fermented wine at the communion, he may be willing go to for the unleavened bread, the upper room, and the triclinium.

Let us proceed. Whatever the elemental liquid may have been, we must be permitted to express our unfeigned astonishment, that the reverend Dr. Sprague should appear to be so entirely ignorant of the fact, that the wire, whether fermented or unfermented, was mingled with water. In our No. X. we cited Henderson, an unimpeachable authority, to prove the general usage of those days. We now proceed to prove the particular usage, at the Lord's Supper. In the very section of Jahn's Archæology, to which we have already referred, after describing the Jewish passover, he adds these words: " The wine is mingled with water." Now our Master, for some reason which we cannot fathom, must have departed, not only from the general custom, but even from the practice at the Jewish passover, if the wine at the encharist, fermented or unfermented, was not mixed with water. But the evidence is not yet exhausted. Upon Matthew xxvi. 27, Bloomfield has the following commentary: "Wine and water were used in the Paschal cup; and the Rabbins says, over wine unmixed with water, no

* We offer the following quotation from the prize essay of a highly respected friend, Professor Mussey of Dart mouth College; of which performance, an approving word from us would be entirely superfluous, since it has received the signal commendation of a committee eminently qualified to judge of its deserts:-" It may perhaps be worth remarking, that, throughout the wide spread kingdoms of animal and vegetable nature, not a particle of alcohol, in any form or combination whatever, has been found as the effect of a single living process; but that it arises only out of the decay, the dissolution, and the wreck of organized matter, or of its ever-varied and won-

blessing is asked. This custom of mixing wine with water was adopted by the first Christians, and is still continued by the Romanists : see Justin Martyr, Clement, Cyprian, cited by Grotius."—Assuredly this is "plain English learning;" it is to be found, not only in the writings of Bishop Bloomfield, but has been transferred to the commentaries on Matthew; and it is rather surprising, that it should have escaped the attention of Dr. Sprague. We shall now proceed to exhibit such evidence upon this point, as we presume will satisfy the most incredulous; and, if the application of this evidence in support of our second position, be not immediately perceived by every reader, we trust that we shall make it plainer, by the way. Water, mead, or hydromel, milk, the juice of the grapes pressed forth at the table, at the time of the celebraion, these and other matters, were employed from the earliest times, at the encharist; and, while approved by some, were condemned by others. These facts are stated by Bingham, in his Antiquities, fol. ed. vol. i. book xv. chap. ii. sec. vii. Bingham is a writer of the highest authority. The use of water alone was reprobated by many, so was the use of wine alone; in proof of this, he quotes Cyprian, Ep. 63 ad Cacilium. Cyprian was born in the beginning of the third century. The third Council of Carthage, says Bingham, sly decreed, that nothing should be used but what Christ offered, that is wine and water; and he adds, that St. Austin was a member of that council, who quotes Cyprian's epistle with approbation. Gennadius, who wrote in the fifteenth century, questions not the ancient custom of using wine and water, but gives two reasons for it, first because Christ did so, and secondly, because water and blood flowed from his side, when he was pierced. We have nothing to do with the second reason of Gennadius, we desire only to establish the fact .- St. Ambrose was of the same opinion. Milk and also water alone, and new wine, pressed from graves at the table, and upon the occasion. were severally condemned, at the Council of Braga. But the same Council expressly approved of wine and water. The Council of Auxerre decreed against honey and mead, but expressly in favor of wine mixed with water.—Justin Martyr, Apol. ii. p. 97, and Irenæus Lib. 4, ch. 57, explicitly state, that wine mixed with water was used at the Lord's Supper. Irenæus was born A. D. 120. 'The birth-time of J. Martyr is not known; he was converted A. D. 130. Bingham does not consider it necessary to mix wine with water, but his words clearly prove, that he entertained no doubt that such had been the primitive usage ;- "Yet after all," says he, "as there is no express command for this in the institution, notwithstanding this general consent of the ancient Churches, it is commonly determined by modern divines, as well of the Roman as Protestan communion, that it is not essential to the sacrament itself." We now proceed to offer the testimony of certain writers, who did not employ our vernacular tongue, and whose works, to the best of our knowledge, have never been translated. We are therefore compelled to go beyond the bounds of "plain English learning." It would not be decorous to offer our own version, unaccompanied by the original text. St. Je rome, commenting on Mark xiv. writes thus:-"Ac cepit Jesus panem, &c. formans sanguinem suum in calicem, vino et aqua mixtum, ut alio purgemur a cul-pis, alio redimamur a pœnis." "Jesus took bread, &c. and forming his blood in the cup with a mixture of wine and water, that, by one, we might be cleansed from our sins, and, by the other, redeemed from our punishments. Probably the most able writer upon this subject is

Gerard John Vossius, whose works were printed at Amsterdam in six volumes folio. In vol. vi. p. 426, ne treats " de sacris cœnæ Dominicæ symbo "concerning the sacred symbols of the Lord's Sup-per." Having treated of the bread, he proceeds, on page 439, to treat of the other element. "Venio nunc," says he, "ad alterem symbolum, quod vinum esse, inde cognoscimus, quia illud γεντήμα τῆς αμπέλου diser-tim appellet Christus."—" I come now to the other symbol, which we know to be wine, because Christ expressly calls it the fruit of the vine." That is to Vossius had the same reason, which we have, and no other, for calling "the fruit of the vine" by the writer is opposed to the use of water alone at the eu-charist, but he expresses not the slightest doubt of the fact, that wine, mixed with water, was generally used in ancient times. He proceeds, in the third thesis, to iuquire what shall be substituted, if wine cannot be had, and quotes an extract from one of Beza's letters, and approves the doctrine it contains. Beza died earthe seventeenth century. The extract runs thus: "Rogatus piæ memoriæ vir D. Calvinus a pat-ribus, qui tum in America erant, ubi nullus est vini usus, liceretne pro vino, uti in cœna Domini, vel aqua simplici, qua plerumque illic utuntur, vel ulio illic non inusitato potionis genere: respondit, fuisse in hoc instituendo sacramento consilium, ut spiritualis alimoniæ nobis sub communis cibi et potus symbolis re-presentaret: ac proinde, si non fuisset tum in Judæa communis vini usus, proculdubio alia vulgari potione usurum fuisse, quod ex ipsius scopo ac consilio liqueat. Itaque nihil a Christi consilio ac voluntate alienum facere videri, qui non contemtu, neque temeritate, sed ipsa necessitate adacti, pro vino aliud in iis re gionibus usitatæ potionis genus usurparent. Hoc D. Calvini responsum, ut optima ratione nixum, et Christi consilio consentaneum, noster cœtus adeo comprobavit, ut eos supersitiose facere censuerit, qui a vini symbolo usque adeo penderent, ut alteram cœnæ partem omittere mallent, quam åråλογον aliud symbolum, ita cogente necessitate, usurpare." "D. Calvin, " D. Calvin. a man of pious memory, being asked by his brethren, who were then in America, where wine was not used, if it would be lawful to use, at the Lord's Supper, either pure water, which was the common drink there, or any other customary beverage, replies, that, in instituting the sacrament, it was intended, under the symbols of common meat and drink, to represent a spiritual aliment; and, if wine had not been a common drink in Judea, at that time, it is clear, beyond all doubt, from the very scope and design of the institution, that some other common beverage would have been employed. Therefore those persons, who substituted some other customary drink of those re-gions for wine, having acted neither contemptuously nor rashly, but from necessity, appear, in no wise, to have contravened the will or design of Christ. This answer of D. Calvin, full of sound sense, and so agreeable to the design of Christ, our assembly so entirely approves, that it considers those, as acting superstit ously, who lay so great a stress on wine, that they had rather omit the rest of the supper, than employ any other analogous symbol, in such cases of necessity. We have given, as we believe, a faithful translation. The opinion of D. Calvin is approved, not only by Beza and Vossius, but by the "assembly the opinions of D. Calvin, and Beza, and the "assemare entitled to pass for authority, we cannot doubt that, wherever the fruit of the vine is not a "common beverage," any other innocent beverage may be em-ployed, provided the communicants are not moved to the change by a spirit of "rashness" or "contempt" for the ordinance. The necessity does not seem to depend on the fact, that not a drop of wine can be had, but that it is not a common beverage. If fermented wine, therefore, were used at the original institution, how can it be considered essential to a just performance of the rite? In our next number, we shall present the remainder of the extract from the letter of THEOPHILUS.

NO. XII.

The Council of Clermont, can. 28, enjoins the communion in both kinds, adding two exceptions, "one of necessity and the other of caution;" the first in favor of the "sick," the other of the "abstenious," or those who had an aversion for wine.-We now proceed to give the remainder of the extract from the letter of Beza. There were some, says Vossius, who might object to water, because of the imperfectness of the analogy, inasmuch as water was not composed of many grapes, signifying that we are many members of one body: "Deinde quia objici poterat aquæ in simile potione non inesse avalogiav illam, ut ex s confiat, ad mutuam conjunctionem tes tandem." To this the letter of Beza replies as follows ;-That truly the analogy of bread, composed of many grains, and wine, of many grapes, is not to be disregarded; but still it should not be too precisely enforced: for it is enough, if the unity of the mem bers be signified by the use of the symbols, that is meat and drink, in some kind, and by testifying the same faith: "Non esse quidem negligendam, at non tamen adeo precise urgendam analogiam panis ex multis granis, et vini ex multis acinis confecti: sed ad illam mutuam conjunctionem testificandam sufficere, quod iisdem in genere symbolis, nempe cibo et question was afterwards proposed in relation to ab-stemious persons, and such as were unable to take wine on account of its effects: to this he replies, rather than emit the whole supper, let such use wa-ter or any other customary drink; nor doubt that the blood of Christ would be as surely communicated to him by the symbol of such drink, as by that of wine, since the promise is general and refers to all the faith ful: "Potius quam integram cœnam non peragat, vel aque, vel alia sibi familiari potione utatur: neque dubitet, tam cibi sub hoc potu, quam sub vino, san guinem Christi communicari, cum promissio sit generalis, et ad omnes fideles spectet."—Philip Melancthon observes, that the Ruthenians acted rightly, who substituted by dromel, or honey and water, at the eucharist, on account of the scarcity of wine. Upon this Bellarminus exclaims, Lib. iv. c. 24, de Euchar. Sed quis dedit Phillippo auctoritatem mutandi sacramentorum materiam?"-But who gave Philip authority to change the material of the sacrament? Where-upon Vossius remarks,—As though Christ, in the institution of the supper, referred not, generally to the utility of some drink, but particularly to the propriety of wine ! " Quasi Christus non universe utilitatem potus, sed particulatim vini proprietatem in institutione respexerit!" To exhibit the character of Bellarmin-Vossius observes,-This Bellarminus presently adds, How much more wisely has the Church of Rome conducted; she has not changed the materials of the sacrament, but remedied its defects, by administering to the people in one kind; "Quanto sapientius ecclesia (Romana) non mutat sacramentorum materias; sed incommodo illi medetur, unam speciem tantum ministrando."—In contemplation of such facts, and with the opinions of the ancient fathers before us, is it not perfectly absurd to proclaim, that nothing can rightfully be employed at the communion, but fermented wine, and that even this cannot be mingled with water, without "an unhallowed innovation?" It appears to us, that we have fully sustained our position, that, if it could be shown that fermented wine was used at the original institution, it by no means follows, that its continued use, at the Lord's Supper, is essential to a just performance of the rite. But we have not yet exhibited the whole of our ground, and we trust that every Christian reader will go patiently along with us, in this interesting investigation, to its

Vossius, in his fourth thesis, vol. vi. p. 440, proceeds to inquire, "an vinum aqua dilui sit necesse:" if it be necessary—not if it be an "unhallowed innovation," so to mix the wine and water. No person can fail to perceive, that, however unnecessary, in the view of some persons, Vossius never surmised, that it was unlawful, much less an "unhallowed innovation." Our readers are convinced, by this time, that this most learned and sagacious writer knew something more of these matters than certain modern divines Vossius expressly states—"Christum ipsum præcise, ut aqua vino misceatur sensit Cyprianus: Epist. 63, ad Cæcilium:" Cyprian thinks, that Christ commanded water to be mixed with wine. Vossius also refers to the third Council of Carthage, which decreed the same thing, (can. 24,) that, in the sacrament of the body and blood of our Lord, nothing more should be offered than the Lord himself delivered, that is, bread and wine, mixed with water: "ut, in sacramen tis corporis et sanguinis Domini, nihil amplius offeratur, quam ipse Dominus tradidit, hoc est panis, et vinum, aqua mixtum." Commenting on this opinion, Gregory Valentin remarks, that this is much more probable than the notion that this practice originated with the church: "hanc sententiam esse magis probabilem, quam illa, ut solum Ecclesiastici sit præcepti," Disput. vi. quæst. 11, de Euch. mat. punct. 1. Gregory adds, that Hosius, Alanus, and Scotus have expressed the same opinion. These writers, says Vossius, place the foundation of this opinion in the example of Christ, who, as Justin, Irenœus, and others of the ancients inform us diluted the wine :- "Fundamentum hi sententiæ suæ ponunt exemplum Christi, quem diluisse vinum tradunt Justinus, Irenœus, et alii veterum."—Vossius is rather in favor of omitting the water, on the ground that it is not absolutely necessary, but the notion never occurs to him that such mixing of wine with water is unlawful, or in any way improper, much less, that it is an "unhallowed innovation." On the contrary, he quotes Justin Martyr's words to prove that bread, wine, and water were employed. Justin, who was converted, as we stated before, A. D. 130, in his description of the supper, (apolog. 11,) speaks of the excharistal bread, and wine and water, "τοῦ ευχα-ριθέντος ἄρτου, καὶ οἴνου, καὶ ὁδατος." It is for the , says Vossius, that Irenæus speaks of the tempering of the cup; "temperamentum calicis," lib. iy, cap. 11. Cyprian, continues he, speaks of it in many places; so do Julius, Basil, Gregory, Chrysostom, Jerome, Augustin, Proclus, Bede, Damascenus, Rabanus Mantus, Paschasius, Algerus, Nicephorus, and many others of the fathers and ancient writers. The curious reader may find the particular passages with ease, by recurring to the references of Vossius .-The words employed, at the Council of Trent, are these;-The holy Synod admonishes, therefore, that it is commanded by the church to its ministers, that they shall mix water with the wine, in offering the cup, because it is believed that Christ our Lord did so, &c.: "Monet deinde sancta Synodus, præceptum esse ab Ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent, tum quod Christum Dominum ita fecisse credatur, etc."—It is, surely, unnecessary to press this evidence any farther.

Vossius does not contest this point, that water was thus mixed with wine, by Christ and his disciples, from the beginning. All that he contends for is, that it is not absolutely necessary to follow the example now. Some notions are assigned by the fathers for the practice, which, as reasons, are somewhat fanciful :- that blood and water came from the side of our Lord, when he was pierced; and that this water is emblematical of baptism, &c. Vossius appears not disposed to favor these reasons: it must be borne in mind, however, that these reasons are assigned, not by Christ, for that which he did, but by man; and their insufficiency cannot justify any departure, in the

minds of those who contend for a literal performance. | drink no wine." The Lord God of Israel was well Christ mixed the wine; for that, he says, is probable enough, since the wines of the East were generous and warm: "Quod Christum aiunt miscuisse vi- favor upon those, who, from the best of motives, renum; Nam satis illud verisimile est, cum Orientis vina generosa sint et callida." If Vossius could taste find a greater occasion for mixing, than in the days of our Lord!—Neither does this learned writer condemn the ancient practice of mixing water with wine, but he simply disapproves of the opinion of those, who contend, that the sacrament is made void, by the use of wine alone: "Quare non dampamus morem veterem : sed eorum improbamus sententiam qui irritum esse sacramentum arbitrantur, si merum bibitur."

From all these facts, we gather the conclusion, that much doubt and dispute have existed from the beginning, in relation to the liquid element; that milk mead, hydromel, water, wine and water, wine, and the fresh juice of the grape, pressed forth upon the occasion, have been severally employed, at the sacrament, from the earliest times; and that one council has approved one thing, and another has approved another thing. The same doubt and the same dis pute have existed, in relation to the solid element; not only, as to what species of bread should be employed, whether leavened or unleavened, but of what aterial it should be formed. There was even a violent contest upon the propriety of using cheese at the communion, and the heresy was with difficulty suppressed by the efforts of the Synod. These dis putants are very properly called, by Bingham, "a senseless sect," a term, in our humble opinion, equalapplicable to the advocates for brandy or alcohol in any form. The same doubt and the same dispute have existed, in relation to the time of the celebra tion. In the beginning, we are told by Vossius, the eucharist was celebrated every day; then on every Lord's day; after a time on every third Sabbath; at length only once a year; and, finally, the priest, to use the word of this writer, the people absenting themselves, "operated" alone. The same doubt and the same dispute existed, whether the communicants should sit or kneel, at the communion; and, at the present day, different denominations adopt the one or the other of these positions; while our Saviour and his disciples probably neither sat nor knelt, but followed the universal practice of reclining. The same doubt and the same dispute have existed in relation to the words of administration, whether they should be uttered once for all, or repeated to each communi-cant. Upon this point, also, different sects are divided in opinion and practice, at the present day. The same doubt and the same dispute have existed, whether the recipients should approach the altar, or receive the elements in their places. The same doubt and the same dispute existed, in what manner the bread should be received; and it was decreed by councils, at the end of the sixth century, that males should receive it in their hands, and females in their mouths, and afterwards in clean napkins. Not long after the death of Gregory the Great, the people be gan to receive the consecrated bread in vessels of gold. One of the councils of Constantinople decreed that every communicant should approach the altar, figuring the form of a cross with his hands: "manus formam crucis figurans." The same doubt and the same dispute have existed, whether the bread should be broken into as many parts as were needful by the minister, or only into two parts, and delivered to those on the right and left, to be separated by the communicants themselves. These, and a multitude of other like matters, have given occasion to the mos violent altercation, in ancient times. That the wine, fermented or not, was mixed with

water at the communion, from its original institution, is plain. We now inquire, what were the proportions? Four or five parts of water, and one of wind were the standard of ordinary use, as given by Hen-derson. But our Lord's command gives no guidance for this. Instead of five parts water, fifteen or twen ty may be employed without any violation of the command of Christ. Wine, in any quantity of water, is wine. From all these matters of interminable uncertainty, it must indeed be refreshing to the spirit of every humble disciple of the Lord Jesus, to turn to that which is perfectly intelligible and sure. We know, and we rejoice to know, that our Redeemer liveth;-that he died once for us;-that, before his death, he gathered his disciples together, and instituted a memorial of himself;-that, under the symbols of food and drink, "cibo et potu," in the language of the most ancient fathers, he bade his followers to partake of his body and blood. This we are to do in remembrance that Christ died for us. In the midst of such sublime and awfully solemn contemplations as these, is it possible, that any devoted follower of Christ can pause, ere he puts the chalice to his lip, until he is duly certified that ALCOHOL is there! If there be less of madness and folly in the doctrine of transubstantiation, or the worship of carved images, we perceive it not. There is danger both to faith and practice, in demanding a specific conformity, beyond the measure of precision in the com mand itself; for, in proportion as we become fastidious in regard to our anise and cummin, we have less ne and less taste for the weightier matters of law.

We have heard it suggested that the strict observ-ance of the Passover, by the Jews, should be an exple to Christians, in their observance of the eucharist And why so? Jews are not Christians, and the Jewish Passover is not the Christian eucharist. But to what absurdities are we not liable, when we steer away from the plain channel of common sense into the uncertain waters of analogy! If this rule is to be observed, every one, who is not disabled by uncontrollable circumstances, and who does not come to the eucharist: is to be condemned to death; for such, as we read in Numbers ix. 13, was the doom of every one, who did not keep the Passover .- The eucharist, says Henry in his commentary on Matthew xiv. was instituted "at the close of the Passover supper, which, by this, was evangelized, and then superseded and set aside."-"Christ's yoke," says he, "is easy in comparison with that of the ceremonial law, and his ordinances are more spiritual."-But what was the strictness even of the Jewish Passover? Those, who believe it to be an "unhallowed innovation," to give up alcoholic wine, and who affirm, that they know not what is essential to the communion, by the very condition of the ordinance, if wine is not,—will, of course, allow, that the Paschal lamb was quite as essential to the Jewish Passover .-We ask them to turn to that word in Calmet; they will there find it stated, that, when a lamb could not be had, a kid would answer.—We earnestly recommend to the perusal of every reader, the sensible observations upon the Lord's Supper, contained in that excellent work, by the Rev. Jacob Abbott, entitled

Need we say more, to prove that fermented wine is not essential to a perfect observance of this holy festival, even if it could be proved to have been present tute, perfectly equal to all the exigencies of the case, in the cup, at the original institution of the eucha-

Let us suppose, that Christ, our blessed Lord, were now upon this earth. Let us suppose, that we were permitted to approach the presence of him, who pake as never man spake; and to inquire, if an humspace as necessity to the commentary to be and contrite sinner might not be permitted to commemorate his dying love, without drinking an intoxicating drink:—Who can doubt the character of

our Redeemer's reply?
When Jeremiah assembled the Rechabites, in a knew full well that he was the prophet of the Lord; they could not doubt, that his command, "drink ye this wine," was the command of the Lord's prophet; yet from a consideration of their vow, and of their father Jonadab's command, they flatly refused—"We seen administrated."

Vossius disputes with others, because they say that pleased with their fidelity, and gave them an assurance, through the prophet, of his special favor. Can we doubt, that our Lord will look down with equal fuse fermented wine, at the communion; which they cannot conscientiously believe, that he ever comthe communion wines of the present time, he would manded to be used as an essential of that sacred ordi-THEOPHILUS.

NO. XIII.

We now proceed to consider our third position, that alcohol, in the present condition of public sentiment, is offensive at the Lord's table, and therefore the employment of fermented wine, at this holy festival, is productive of "painful associations, by

which our communion is embarrassed and embittered. Dr. Sprague will pardon us, we trust, for this employment of his own words, which so forcibly express the feelings of many sincere and devoted hristians. We have shown, in the first place, that the unfermented juice of the grape is "the fruit of the vine;" and, in the second place, that if fermented wine was used at the original institution of the eucharist, its continued employment is not essential, at the present day, to a just performance of the rite .-If we have failed in sustaining either the first or second position, it will be worse than needless to

argue for that, which is now under consideration. The concentrated voice of the friends of temperance, the result of free discussion and grave deliberation, in several recent conventions, remarkable for the wisdom, and learning, and talents of their individual members, has proclaimed to the world, in the most unequivocal manner, and with wonderful unanimity, that the total abandonment of all intoxicating drinks is essential to the complete success of the temperance reform. Numerous societies, at home and abroad, recognize this principle of ac-Medicinal and sacramental occasions have been hitherto excepted, by many, from this general rule. In relation to the first, there is much diversity of opinion. One professor of the healing art, an " ardent friend" of temperance, perhaps, and marvel-lously popular withal, is so lavish in his prescription olic restoratives, and " only as a medicine," that an application for his counsel, with the customary catalogue of symptoms, is precisely equivalent to a civil request for a course of Brandy and Madeira. And his prescription is a professional indulgenza for the perpetration of an agreeable sin. Another professor, a conscientious cold-water man, prescribes alcohol, if ever,* only to those "who are ready to perish." We recognize the wisdom of the Female Temperance Society of Sandy Hill, whose members, "ex abundanti cautela," except not the prescription of a physician, but of " a temperate phy-

The second exception embraces the whole scope of the present controversy; and, assuredly, if fermented wine be not essential at the commi good reason can be given, for excepting the sacramental use of wine from the general proscription. We believe alcohol, in every form, to be a poison and a curse. We have excluded it, in no sm gree, from the bowels of the forlorn, and shall our nunion be any longer embarrassed and embittered, by its offensive presence at the table of our Lord?—But the quantity,—it is so little! Let us not forget that a little leaven leaveneth the whole lump. Let us not forget that no sensible reason can exist for its employment, in any quantity, instead of an innocent beverage, if we have proved, that it is not essential. What security has the Church universal, against such grievous excesses, as existed among the Corinthians? Who has not occasionally noted with a feeling of sorrow and chagrin, the deep guttural potation! When the ministering officer, whethpriest or deacon, has again and again replemshed the exhausted chalice, how often have we thought of the words of Henry,—"It is food for the soul only; -a very little, as much as will serve for a sign, is enough. No bodily repast is intended; to preface it

with such a thing is to revive Moses again. But it is said, we are not Corinthians; in this enlightened age, we can be in no possible danger. The measure of that danger may be very slight certain religious societies; but this is a matter of miversal operation. All professing Christians are interested in a just decision. Temptations to error should certainly be avoided; and if any one believes that the presence of fermented wine, as a constituent part of this holy festival, has presented no tempta-tion to convert the ordinance itself into a bacchanalian scene, sisce the days of the Corinthians, we beg him to peruse a statement, which we will spare ourselves the pain of recapitulating here, and which may be found in vol. 2. of Dr. Gregory's Letters, page 65. 4th ed., London, 1822,—and also in a note at the close of the second chapter of Bickersteth's Treatise on the Lord's Supper, edited by Rev. G. T. Bedell.

Small as the quantity may be, which is ordinarily received, it has been occasionally productive of the most deplorable effects. Let us briefly recite a fact within the compass of our own knowledge. We had leard the story of a church member, who had been admonished for his irregularities, joined the Tenperance Society, and continued faithful to his pledge for twelve months, fell back into his former courses, and became a wretched drunkard. There was so much of interest in the story of this unhappy man, that we sought and obtained an interview. He bore the marks and numbers of intemperance, but was perfectsober at the early hour, which we had purposely elected for the interview. His intemperance was o that species, in which there are meliora intervalla. After a week or fortnight of excess, he would attend to his ordinary duties, with diligence. We told him that we were desirous of hearing his story from his own lips; that we were not actuated by a motive of mere enriosity: but were desirous, without any exposure of his name before the world, of making a profitable ise of his experience, for the benefit of his fellow men. With some reluctance, he commenced a narrative of his life, and we never shall forget the apparent anguish, with which he recounted that particular portion of his history, which we now repeat, almost, as we believe, in his own words, and as we noted them down immediately after his departure,- " My first mmon or daily drink," said he, "was ale or porter and water, and occasionally wine. As I increased, my allowance, I weakened the powers of my

"" I have no hesitation," says Dr. Lindsly, in his prize ssay, page 185, "in asserting, that there is no state of the system, however exhausted or enfeebled,-no species of malady, however obstinate or unyielding,-no case of disease, however dangerous or appalling, in which ardent spirit is indispensably necessary, and in which a substicannot easily be found."

"It is the sacred duty of every one, exercising the profession of medicine," says Professor Chapman of Philadelphia, "to unite with the moralist, the divine, and the economist, in discouraging the consumption of these baneful articles, and as the first step in the scheme of reforma tion, to discountenance the popular notion of their remedi-

al efficacy." "Often," says Professor Mussey, Prize Essay, page 60. "have I witnessed, in fits of distressing prostration, joined chamber of the temple, and placed before them pots sometimes with great irritability of the nerves, both durfull of wine, and cups, and bade them drink, they ing and after the subsidence of the severity of acute disease, a far more refreshing and invigorating effect from sponging the head, body and limbs with simple cold water, or weak warm soap suds, followed by a gentle friction, seen administered.

to restore me wonderfully. The habit fairly got the depraved, as vinated as that of a modern wine mastery over me, and, at last, I lost all self-res- drinker, who prefers a racy, alcoholic liquor to the I had been a member of the Rev. Mr. church for seven years, and my wife had been a forth from the grapes, into the cup of Pharaoh? h professor of religion two years longer. One evening is not our purpose, to say more of the miracle of I received a note from our minister, requesting me to call upon him the next morning at a particular hour. I knew there had been a meeting of the church, which I did not attend, and I began to mistrust, that I might have exposed myself. I asked my wife what she thought the minister wanted me for. She looked very sober and said nothing. It | Scripture in defence of the temperate use of wine disturbed me all night; however I went, at the time and, with our own ears, we have heard a notorious appointed, and found our minister with deacon drunkard exclaiming, as he recled in front of a grog shop, Strong drink for these that are ready to gerish minister told me, with great kindness, but very plainly, that some of the church had been in favor of cutting me off from the communion, but that the majority had inclined to mercy, and that he had been sested to admonish me, and to assure me, that, if I did not immediately reform, I should be excommunicated. He then gave me a solemn talk, and with tears in his eyes .- In about a month from that time I joined the Temperance Society. nothing but water, for about twelve months; but I had not the courage to go to the communion, during this period; for my craving for drink was so strong, that, even then, I was afraid I should some day break my pledge; and I had a feeling, that I should only aggravate my sin, by going to the Lord's table; and I did not wish to bring any fresh scandal on the church. However, after I had abstained from all intoxicating drink for more than a year, my wife said so much about the example before the children, and the duty of returning to the table, that I consented. At that time, I felt pretty well able to resist all temptation to drink strong drink of any kind, and I was certainly better in health. I went to the communion. I thought my mind was in a proper frame .- But the first instant that I tasted that wine, my relish returned for intoxicating drink, in a manner that I cannot describe. I felt like a beast, that had been once tamed, but having gotten a taste of blood, has become as savage as before. As we walked home, my wife asked me if I did not feel happier. I made no reply, which she probably attributed to the solemnity of my feelings .- Before I signed the pledge, we kept a small liquor case in an open parlor closet. I told my wife she had better lock it up and put it out of the way. She placed it in a chamber closet.—No sooner had we reached home, than I stole privately to that chamber and locked the door behind me. I soon found the key of the closet. I burst off the lock of the liquor case with my screw driver, and swallowed a drain. After that I was gone; and the world would not tempt me to try again."-Such was the tale of this unhappy man and we regret, that we have no power of exhibiting to our readers the deep emotion, with which he was convulsed, while he related the concluding portion of this narrative.

This, it will be said, is a rare occurrence. Most probably it is so. Suppose it to be a solitary case, though we are credibly informed that it is not; nevertheless we inquire, who can measure the mischief, which consecrated alcohol, in this single instance, has brought upon one poor family-upon one immortal soul! If there are some, whose confidence in their own strength is equal even to the confidence of Peter, perchance their fortune and their fall may be the same.-We say then, that, as wine is not essential to the rite, it has become offensive to the moral sense, at the table of the Lord.

Let us suppose, that a certain member of a community, has been long and notoriously the minister of so much mischief and misery to his fellow citizens, that if not expelled from general society by common consent, he has become an object of de testation to very many of the wise and good. Nev- the year, and in every part of the habitable globe. ertheless we are destined to pass an hour in this | As we are desirous of avoiding Scylla and Charybman's society once every month, in the house and at the very table of our best friend; nay, more, we agin and tirosh, which are likely to become the are compelled to take him by the hand, and give him a public testimonial of our affectionate respect, whom elsewhere we treat with coldness and contempt. Let us suppose, that, while we are striving to rid ourselves of this odious being, by whose presence our relation to this best of friends is embarrassed and embittered, we should be told by a grave and preserved for the space of a year. This fact is and reverend personage, that, if the presence of this disgusting creature is not essential to a continuance of our relation to this dearest of friends, by the various kinds, and of the processes of preparation, in Columella, Lib. xiv. cap. 20, and in Heuder-

to understand the application of this analogy.

When it was first proposed to comprehend wine as well as ardent spirits in the temperance pledge, we were told that a clergyman, who was altogether no little thought upon this subject, that must, boiled opposed to the measure, affirmed, that he, who de- down to one-fourth, may be kept free from all fernounced the use of wine, offered an insult to the mentation for a year or more. This syrup may be memory of his Redeemer. In this very observa-tion, which has received a sympathetic response from various quarters, we discover an additional reason manufacture or by importation, in every part of the for the opinion, that fermented wine is offensive at world, and at every season of the year. No person the table of our Lord; inasmuch as, by its continued can object to the dilution of this "fruit of the rine employment there, not a few, who search the Scrip- with water; for we have proved, to the apprehentures for no worthier purpose, affect to justify the sion, as we trust, of all reasonable minds, that the use of it upon ordinary occasions .- The habit of fruit of the vine, at the institution of the eucharist, drinking wine, at their own tables, is frequently and long after, at the communion, was mingled familiarly justified, by the usage at the table of Christ; and even irreligious men are continually age, "the fruit of the vine." of our youth, we have seen ministers of the gospel Those reverend men, who continue this ordinance, we know not what is!"

greatest of all possible sacrifices for mankind. In all things agreeable to our natures, we delight, not only to follow, but to outrun the example of Christ. We even twist, and distort, and crucify the words of holy writ, that we may wring from them a little fermented wine; but we are not so ready to crucify our appetites and passions, and take up the cross and go about doing good, in the spirit of our meek and lowly Master.

We will say a word only of the wine of Cana. The object of the miracle was the manifestation of earth, from the equator to the poles. God's power. Heaven and earth were not moved, and a stupendous miracle wrought, for the sole purpose of supplying a deficiency of wine, at the wedding of a poor family. And was that wine fermented? Befora we use a precedent, we must establish a precedent. Wine-bibbers guess it was fermented. at the Lord's table, in the present condition of pubof God can make all things; but we know that cient quantity for communion use, at all seasons of new wine was as common a beverage, in those days, the year, and in every part of the world,-If these as new cider is at the present day. What reason things be so, in the language of another, "what wai then exists for supposing that Christ, who commands us to avoid the effects of the free use of wine, i. e. "drunkenness," would place the means unnecessary to resort to such a substitute, or to any of drunkenness so abundantly in the power of a substitute whatever. We call for that which our promiscuous assembly, by furnishing a copious sup- Lord commanded to be used-the fruit of the rine; ply of alcoholic wine? But the governor of and we invite our fellow Christians, of every denom the feast expressed his approbation of this ination to abandon every substitute, in the shape of wine; and therefore, according to the taste of an alcoholic liquor, which has been so unnecessarily certain lay and clerical connoisseurs, it must have and so unwisely employed by the churches, for mabeen a strong alcoholic wine. But how is it known by generations

"A little brandy, but more particularly gin, seemed | that the taste of this governor of the feast was as unfermented juice, which was costomarily pressed Cana. Deeply indeed is it to be deplored, that the very armory of the Lord should be ransacked for weapons, by those, who seem not to be engaged on the side of righteousness and truth. We have heard an eloquent metropolitan divine, most comfortably set for the defence of the gospel, quoting

NO. XIV.

Before we proceed to the consideration of our fourth and last position, let us briefly allade to or other objection, which has been made to the removal of fermented wine from the communion of Lord. It has been said, that it will create a disagreement among the churches; different churches will employ different elements. To this we answer that such disagreement will be harmless in its operation and effects, inasmuch as no one in particular, of several innocent beverages, is essential to a just performance of the rite. We answer again, that this very disagreement is no subject matter for prediction, for it already exists. We are not, as churches, in subjection to synods and councils, whose decrees are of universal obligation: one church employs one thing as a liquid element, and another church another thing; and there is no power, by which they can be compelled to depart from their respective usages, in this particular. While some humble society, in a remote corner of the country, conscientiously believing itself bound, by the "very conditions of the ordinance," partakes of some vile composition, procured of the village grocer, who receives it from the manufacturer in New York; another society employs an alcoholic wine which ex abundanti cautela, is prepared by the dea con of the parish. We have a personal knowledge of such cases.—Here is a body of communicant who are sipping sweetened whiskey, and other villanous materials under the name of Malaga wine; and there, thanks to the connoisseurship of its la and clerical members, another body of Christian partakes of nothing but genuine Madeira. Whil thousands rely upon their ministers, who rely upon their sextons, who rely upon wine dealers, who rely upon the wine brewers, who fornish such compounds as they please; others are opposed to the nsecration of every liquer which is not duly "certified" to contain no distilled alcohol, but which may contain a larger amount of fermented alcohol than any other unenforced wine. The disagreement of the churches, therefore, exists already.

We proceed to our fourth position :- The unfer mented juice of the grape may be had in sufficient quantity for communion use, at all seasons of the year, and in all parts of the world.—The quantity required for this occasion may be rightly measured by the standard of Matthew Henry,—"It is food fo the soul only, and therefore a very little of that, which is for the body, as much as will serve for a sign, is enough." If this rule were followed, the officiating officer would seldom be required to replenish the

The only substitute for fermented wine, of which we are now to speak, is the unfermented juice of the grape; and we shall endeavor to shew, that is can be had, not only in sufficient quantity for the communion, but in any quantity, at all seasons of dis, we shall avoid all employment of the words watch-words of partizans.—The unfermented juice of the grape is commonly called must. In the Topographie de Tous Les Vignobles, by A. Julien, it is thus described, "C'est le jus recemment exprime du raisin, et qui n'a pas encore fermente." This must was well known in ancient times, and was prepared stated by the elder Pliny: Nat. Hist. Lib. xiv. sec. 24. The curious reader may find a full account of what is! Can any thing be imagined more mon-strous and absurd! No one, we presume, can fail to understand the application of this analogy.

son's valuable work on wines, page 40. Pliny ob-serves, "decoquitur ad sapas," it is boiled down to a third part, We have been informed by professional gentlemen, in whose skill and judgment we

casting it in our teeth, that our Lord has made

In many parts of the earth, the fresh juice of the wine an essential, at the holiest of festivals. This

grape may be had, during a great part of the year; will remain as an obstacle in our path, until the and, where this cannot be obtained, an abundant churches, in the language of Addison, "dare to have substitute may be found in a simple preparation of sense," themselves, and reject every species of alco- the dried raisin, which several churches have alreaholic liquor from the holy communion. - In the days dy adopted. The raisins are chopped into small pieces and soaked in water; the liquor is strained with big wigs, sipping their wine at weddings, and entering into all the idle gossip of the day; and this, forsooth, because our Lord wrought the miracle at quired to drink much of it; "as much as will serve and poured into the cup. If this is not so agreeable for a sign, is enough." Here we have "the fruit of practice at the present day, are very apt to refer to this favorite precedent—"It is all right.—Our bles-not showed, upon the very best testimony, that "the sed Saviour did it .- It is essential .- If wine be not fruit of the vine" was mixed with water by the earliessential to a wedding, by the very conditions of the est disciples, because they believed it was so mixed with water by Christ himself, at the very institution But our Saviour did other things; he made the of the eucharist? Such appears to us an unexceptionable element. It is the unfermented extract or juice of the grape; it is "the fruit of the vine;" it is too simple in its nature, and too inexpensive, to tax the cupidity of man for the substitution of som cheaper imitation in its stead; as it must be prepared like bread, from time to time, and probably by some officer of the church, the communion will no longer be embarrassed and embittered by a doubt if the contents of the cup be in reality the fruit of the vine; it may be had in every part of the habitable

We have endeavored to show, that our Lord never commanded the use of fermented wine at the eue guess it was not. In point of fact, it was new lie sentiment ;- and that the unfermented juice of for it was then just made. The omnipotence the grape, the fruit of the vine, may be had in suffiwe for?"-We do not complete the passage, and



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FOR ZION'S HERALD.

To John Henry Hopkins, D.D., Bishop ant Episcopal Church, in the Diocese

LETTER IV. RIGHT REVEREND SIR-" The Ten is not based on religious, but on wor Such is your first position; and we are taken, if your Reverence might not hav bly occupied, in gathering figs from the tempting to wrest such an inference premises, which you have exhibited be argument, by which you justify this solicit " our best attention, because it" the whole." We have complied with th quest; and, should we be enabled, by Heaven upon our poor labors, to demon very foundation is no better than stubble. we trust, will not hesitate to abandon th with such reasonable haste, as becomes

Your argument here is brief, and com "Temperance is a virtue, intemperance particular species of intemperance, again Society is directed, namely drunkenne mentioned in the Bible. Of course it is an old one—repeatedly described and ex by the Deity, both in the Old and in the Nor does it make the slightest difference whether ardent spirit, or wine, or any or be the instrument of intoxication; becau mighty forbids the sin, he forbids it by much as by another.'

Thus far we perfectly agree; nay, give additional force to the concluding s ploy it as a sound and sensible argumen of all intoxicating articles, liquid and so

"But the principle on which we are stain from sin, is the authority of the paramount reason why certain things ar sinful, is because God has forbidden the the Christian has no difficulty in answer What is sin? in the words of St. Paul, 'Sin is the transgression of the law.' is held forth by the Almighty, as our viz: the divine will. 'Thus saith the l argument for the practice of all good, an ment of all evil; and so far does this that St. Paul saith, 'Whether ye eat or er ye do, do all to the glory of God,' the to his will. Of course, faith must be to virtue, in the eyes of the Christian. saith the same Apostle, 'it is impossil because the controling maxim of his go submission to his will, and without th cannot hope for his approbation."

We are not disposed to differ from yo

acribe, of course, to the declaration, tha

reason, why certain things are avoided because God has forbidden them." paramount reason, but it is not the on are others, perfectly consistent with t of common sense, and which are point of God himself. If you will cast your Annual Report of the British and Fo Society, page 137, you will find the tions in the speech of the Hon. and "If we could get every man to hear we bring before our listening fellow Saviour's love; could we but awake the inconsiderate, and fix the thoug less, there would be higher motives those which now operate: but till tha must use the most powerful means we peal to the temporal fears and tempora get them to listen to those, which app ings. Does this seem to require sand be so obviously the dictate of our co ing, that I am half ashamed of applying to justify it. But if there are those, w sanction for using these means and me to the selfish fears and hopes of men v I turn to the book of God, and I fi that such appeals are sanctioned b Why were the Israelites of old urge right hand or the left from the comma their legislator? The word of God walk in all the ways, which the L commanded you, that ye may live, well with you, and that ye may prolo land which ye shall possess." We find no space for a longer extract f speech. God knows whereof we are bereth that we are but dust; and ments of the decalogue are connecte temporal advantages; the continued and length of days, are among the co dience. Having laid down your fir. preceding quotations from your lecture

"Now the Temperance Society, as ing of all this; but simply demands abstinence from ardent spirits, as the membership; from which it results membership; from which it results this Society, the unbeliever is on an the believer; the infidel with the Ch can it be called a religious Society, we gion in its members? How can it b Society, when an avowed Atheist mig How can it be said that the Constitutests on any other than worldly princip. rests on any other than worldly principare as much thrown open to such me or Robert Owen, as to the most zea earth? Thus far, then, the argumen a very simple syllogism. There can ciety which does not acknowledge Ch perance Society does not acknowledge conditions of membership are made to and therefore, it is not a Christian Soc

" The Temperance Society, as such all this, but simply demands a writte nence from ardent spirit, as the single bership."-It is not easy to compress matter, utterly false and groundless, pass. The Temperance Society, as su adopts, without the slightest qualifie contained in these two first passages quoted from your lecture. It is no f have taken your standard and examp vidual society, whose constitution m set forth the great leading principles TEMPERANCE SOCIETY of our coun ought to have read, during your "lon amination," the constitution of the